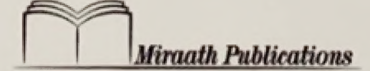
مكانة

الصحابة في الإسلام

THE STATUS OF THE COMPANIONS IN ISLAAM

Shaykh Rabee bin Hadi Omair Al-Madkhali



The Status of the Companions in Islaam

By

The Eminent Shaykh, the Muhaddith

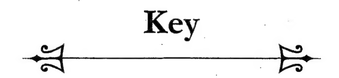
Dr. Rabia' bin Hadi al-Madkhali

2011 C.E./1432 A.H. Miraath Publications

First Edition: 2012 C.E./1433 A.H.

Translated & Published by
Miraath Publications
Jeddah
Kingdom of Saudi Arabia
www.miraathpublications.net

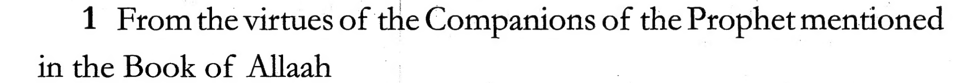
Key



- Tabaraka Wa Ta'ala – the Blessed and Exalted - تبارك وتعالى
- May Allaah's Praise and Peace be upon him - صلى الله عليه وسلم
- May Allaah send peace upon them – عليهم السلام
- May Allaah be pleased with him - RadhiAllaahu Anhu - رضي الله عنه
- May Allaah be pleased with her - RadhiAllaahu Anha - رضي الله عنها
- May Allaah be pleased with them - RadhiAllaahu Anhum - رضي الله عنهم
- May Allaah be pleased with them both -RadhiAllaahu Anhumma - رضي الله عنهما
- May Allaah have mercy on him – RahimAllaah – رحمه الله



Contents





بسم الله الرحمن الرحيم

الحمد لله رب العالمين، والصلاة والسلام علىٰ أشرف الأنبياء والمرسلين نبينا محمد وعلىٰ آله وصحبه وسلم أما بعد:

فقد أذنت لمؤسسة ميراث للنشر لصاحبها أبي زياد خالد باقيس -وفقه الله- بطباعة ونشر كتبي التي تطبعها دار الميراث النبوي للنشر والتوزيع مترجمة إلىٰ اللغة الإنجليزية وغيرها من اللغات، سائلين الله تعالىٰ أن ينفع بها، وصلىٰ الله علىٰ نبينا محمد وعلىٰ آله وصحبه وسلم.

كتبه
ربيع بن هادي المدخلي
٦/٢/١٤٣٣هـ

In the Name of Allaah The Most Kind The Most Merciful

All praise belongs to Allaah the Lord of all the worlds, may praise and peace be upon the most noble of the Prophets and Messengers, our Prophet Muhammad, upon his family and his Companions.

To proceed,

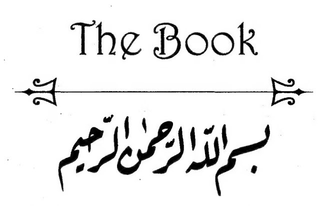
I have given permission to Miraath al-Anbiyah Publications, which is owned by Abu Zeiad Khalid Bagais – may Allaah give him success- to publish and print my books which are translated into the English and other languages, these are printed by Dar al-Miraath an-Nabawi for publication and distribution.

I ask Allaah Ta'ala to make them beneficial.

May Allaah send praise and peace upon our Prophet Muhammad, and upon his family and his Companions.

Written by
Rabia' ibn Hadi al-Madkhali
A.H. 1433/2/6

The Book



In the Name of Allaah the Most Beneficent, the Most Merciful

Indeed all the praise is for Allaah. We praise Him and we seek His assistance and we seek His forgiveness. And we seek refuge in Allaah from the evil of our souls and from the evil of our actions. Whoever Allaah guides none can misguide him, and whoever is misguided there is no guide for him. I bear witness that nothing has the right to be worshipped except for Allaah alone without partners and I bear witness that Muhammad is His slave and His Messenger صلى الله عليه وسلم.

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ ٱتَّقُوا۟ ٱللَّهَ حَقَّ تُقَاتِهِۦ وَلَا تَمُوتُنَّ إِلَّا وَأَنتُم مُّسْلِمُونَ

Oh you who believe! Fear Allaah as He should be feared, and die not except in a state of Islaam.[1]

يَٰٓأَيُّهَا ٱلنَّاسُ ٱتَّقُوا۟ رَبَّكُمُ ٱلَّذِى خَلَقَكُم مِّن نَّفْسٍ وَٰحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَآءً ۚ وَٱتَّقُوا۟ ٱللَّهَ ٱلَّذِى تَسَآءَلُونَ بِهِۦ وَٱلْأَرْحَامَ ۚ إِنَّ ٱللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا

O mankind! Fear your Guardian-Lord, who created

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1 [Al Imran: 102].

you from a single person, created, of like nature, his mate, and from them two scattered (like seeds) countless men and women; fear Allaah, through Whom you demand your mutual (rights), and (reverence) the wombs (that bore you): for Allaah ever watches over you.[2]

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ ٱتَّقُوا۟ ٱللَّهَ وَقُولُوا۟ قَوْلًا سَدِيدًا ﴿٧٠﴾ يُصْلِحْ لَكُمْ أَعْمَٰلَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ ۗ وَمَن يُطِعِ ٱللَّهَ وَرَسُولَهُۥ فَقَدْ فَازَ فَوْزًا عَظِيمًا ﴿٧١﴾

Oh you who believe! Fear Allaah, and (always) say a word directed to that which is correct That He may make your conduct whole and sound and forgive you your sins: he that obeys Allaah and His Messenger have already attained the highest Achievement.[3]

As to what follows: verily the most truthful speech is the Book of Allaah, and the best guidance is the guidance of Muhammad صلى الله عليه وسلم and the most evil of affairs are newly invented matters, and every newly invented matter is an innovation and every innovation is astray and straying is in the fire.

2 [An Nisaa: 1].

3 [Al Ahzab 70 -71].

Welcome to the brothers and the beloved at this good gathering, which we hope Allaah -the Blessed and Exalted- and I beseech Him that He benefits us and you by way of what we say and what we hear. And that He makes us from those who hear the speech and follow the best of it. The topic of the lecture is extremely important and it is:

'The Status of the Companions of Muhammad صلى الله عليه وسلم.'

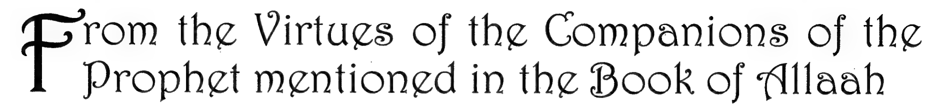
Verily they have, by Allaah, a status and a great position with Allaah the Blessed and Exalted, and with His Messenger صلى الله عليه وسلم and with the true believers. And the Qur'aan is filled with addresses towards them, commendation of them and a mention of them with beautiful attributes. Thus He describes them as those who posses Tawqa and He describes them as doers of good, and as those who are patient, and those who are firm and those who are devout; all of this is in the Qur'aan. And the Sunnah is filled with a clarification of this status of the noble Companions, may Allaah be pleased with them. The people of knowledge have collected prophetic narrations connected to their virtue and their superiority; collected in the authentic books and collections of the Islaamic narrations; and in the books which are specifically concerning their virtues. And it is from the right of the Companions upon us that we study that which is especially connected to them from the Qur'aan, and what is connected to

them in the Sunnah in a like fashion. And that we exhaust for them our wealth and ourselves and that we defend their honor from the misguided attacks from the orientalists, Raafidah, Baatiniya and other than them from the misguided sects. It is obligatory upon us to defend them more than we defend our parents, our children and ourselves, may Allaah be pleased with them.

I have collected in these pages, verses and narrations that are connected to them. So I will provide some of their virtues by way of some Qur'aanic verses and I will connect to that some narrations that come to mind and I will refer you to the sources that I have mentioned in the introduction from the authentic books and collections and other than that from the specific books authored to clarify their virtue.



From the Virtues of the Companions of the Prophet mentioned in the Book of Allaah



Muhammad is the Messenger of Allaah; and those who are with him are strong against Unbelievers, (but) compassionate amongst each other. Thou wilt see them bow and prostrate themselves (in prayer), seeking Grace from Allaah and (His) Good Pleasure. On their faces are their marks, (being) the traces of their prostration. This is their similitude in the Taurat; and their similitude in the Gospel is: like a seed which sends forth its stalk, then makes it strong; it then becomes thick, and it stands on its own stem, (filling) the sowers with wonder and delight. As a result, it fills the Unbelievers with rage at them. Allaah has promised those among them who believe and do righteous deeds, Forgiveness, and a great Reward.[4]

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4 [Al-Fath: 29].

May Allaah be pleased with the Companions. **" Muhammad is the Messenger of Allaah; and those who are with him are strong against Unbelievers "**

They strove in the cause of Allaah the Blessed and Exalted, they plunged into the adversities of Jihad in the well-known battles, why?

In order to make the statement of Allaah the highest. Thus they were stern in the face of Allaah's enemies. Meaning the disbelievers are the enemies of Allaah therefore we should not be lackadaisical with them. Invite them to Islaam with wisdom and good preaching, and if the affair gets serious then we get serious with them to make them come to the statement of Allaah and to make them come to the religion of Allaah and in order for them to follow the Messenger صلى الله عليه وسلم. This sternness is praiseworthy, sternness is not praiseworthy in every situation but sometimes in certain instances it is a must; from this is the position of Jihad and defending the religion of Allaah and His Messenger صلى الله عليه وسلم.

" Compassionate amongst each other ": Between each other they show mutual mercy, brothers who love one another. This is the brotherhood which is commonly spoken of and from the most magnificent of it is what occurred among the Companions of Muhammad صلى الله عليه وسلم to the extent, that one of them if injured

during a battle with a fatal injury and to the side of him were his brothers succumbing as he was; if he was seeking to drink water and water came to him, then he would look thus turning to his brothers around him and he would pass the water to his brother, and the second would pass it to the third and the third would pass it to the fourth and so on. This would occur to the extent that the water would pass around all of them and it would not return to the first person except that he had died and it would reach the second person again and he would have died and so on, so the Companions are as Allaah has described them.

وَيُؤْثِرُونَ عَلَىٰٓ أَنفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ

But give them preference over themselves, even though poverty was their (own lot).[5]

There was love between them there was compassion between them; I hope that we can revive this beautiful spirit between the truthful Muslim youth, so they will show brotherhood between each other and make this love from the greatest centerpieces of our lives; because this is a tremendous affair. And Allaah loves it and He rewards for it with the greatest of rewards.

«وَجَبَتْ مَحَبَّتِي لِلْمُتَحَابِّينَ فِيَّ وَالْمُتَجَالِسِينَ فِيَّ وَالْمُتَزَاوِرِينَ فِيَّ وَالْمُتَبَاذِلِينَ فِيَّ»

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5 [Hashr : 9].

'My Love is obligatory for those who love each other for My sake, and those who mutual exchange for My sake and those who visit each other for My sake.'[6]

Allaah's love was made obligatory for these individuals. Those who love each other for the sake of Allaah, Allaah will shade them in the shade of His Throne on the day when there is no shade except for His shade.

The Salaf, if they were asked about their actions they had the most hope in he would say: Love for the sake of Allaah. Therefore give importance to this great affair; because this now is about to become lost between the youth except for the one Allaah has mercy upon. So I hope we revive this spirit in our current times and also between us.

"Thou wilt see them bow and prostrate themselves (in prayer)": Worshippers in the night and the day.

"Seeking Grace from Allaah and (His) Good Pleasure" : Sincere worshippers for Allaah, not showing off nor trying to be heard, but they were only seeking the virtue from Allaah, and it is His reward and His pleasure which is the greatest reward in Paradise.

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6 Collected by Malik & Ahmad.

Thus, they sought the Face of Allaah the Blessed and Exalted with their worship and their brotherhood.

"On their faces are their marks, (being) the traces of their prostration." The traces of this worship, and these manners, and this sincerity, their traces were clear and apparent on their faces, the traces of good were seen upon them, manners were good, guidance was good, direction was good such that when they conquered Sham,[7] the Christians were looking at them and they said: By Allaah these individuals are better than the helpers of Jesus; due to their manners, their chivalry, their honor, their mercy, and their kindness. Thus the Companions of Jesus were dazzled by them.[8]

They would say : These individuals are better than the helpers of Jesus. The Christians worshipped the helpers of Jesus and they deemed them to be holy, but they saw in the Companions of

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7 T.N. : Sham: the Middle Eastern region of Syria, Jordan, etc.

8 Imaam Ibn Kathir, may Allaah have mercy upon him said in his Tafsir: Malik may Allaah have mercy upon him said: It has reached me that the Christians, when they would see the Companions, those who conquered Sham would say: By Allaah, these individuals are better than the helpers of Jesus, according to that which has reached us. And these Christians spoke the truth concerning that, because verily this Ummah is regarded as great in the previous books and the greatest and best of it is the Companions of the Messenger of Allaah peace and blessings are upon him. Allaah the Blessed and Exalted commended them by mentioned them in the books sent down and the circulated information about them. Until He said: **"it stands on its own stem, (filling) the sowers with wonder and delight."** Ibn Kathir said: Likewise are the Companions of the Messenger of Allaah, they supported him, assisted him, and helped him, so they are with him like the stalk is to the seed.

Muhammad, صلى الله عليه وسلم, beautiful attributes, that which caused them to view them as better than the helpers of Jesus. For this reason most of them entered into Islaam. The Companions captivated them with these manners. Yes, they conquered Sham and other places with the sword, but the hearts turned toward them due to these noble honorable manners,رضي الله عنه.

Allaah recorded this virtue and this goodness belonging to the Companions of Muhammad, صلى الله عليه وسلم, in order for them to be a model and an example for us. Therefore let us take them as a model and an example in everything that Allaah has praised them for and commended them for. And I say: every beautiful attribute in the Qur'aan and beautiful address, it first applies to the Prophets, then to the Companions of Muhammad, صلى الله عليه وسلم. And those who came after them, following them in goodness, they are only included due to their following the Prophet. Thus they have a status with Allaah -the Blessed and Exalted-, to the extent that the Messenger of Allaah صلى الله عليه وسلم said:

«لَا تَسُبُّوا أَصْحَابِي فَوَالَّذِي نَفْسِي بِيَدِهِ لَوْ أَنَّ أَحَدَكُمْ أَنْفَقَ مِثْلَ أُحُدٍ ذَهَبًا مَا أَدْرَكَ مُدَّ أَحَدِهِمْ وَلَا نَصِيفَهُ»

'Do not insult my Companions, because I swear by the One who has my soul in His hand that if one of you were to spend the equivalent of Mount

Uhud in gold it would not reach the amount of a handful spent by one of them, not even half a handful.'[9]

Meaning in this area of spending, one of them (the Companions) could spend a handful of barley or wheat and you could spend a mountain of gold and you would not catch up to him. This is due to their (Companions) sincerity, and dedication in helping this religion, and their sincerity to the Lord of all that exists and due to their aiding the Messenger of Allaah صلى الله عليه وسلم during these dark times, may Allaah be pleased with them. Especially the foremost from them and those who followed them, and the Ansaar have a great portion from this. Therefore we must know their status, and we try to imitate them so that we can be included in Allaah's mercy and His pleasure that reached them before us.

"This is their similitude in the Taurat" : These attributes that Allaah described Muhammad صلى الله عليه وسلم and his Companions with, may Allaah be pleased with them, is present in the Taurat. Allaah revealed to Musa صلى الله عليه وسلم mentioning their remembrance, showing their status with Allaah -the Blessed and Exalted. Many of those who enter into Islaam from the People of the Book knew this, they knew the description of Muhammad صلى الله عليه وسلم and his Companions, may

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9 Collected by Ahmad in his 'Musnad', Bukhari in his book of virtues and by Muslim in 'virtues of the Companions' from the hadeeth of Abu Sa'eed Al Khudri

Allaah be pleased with them, and thus this pushed them into entering Islaam. Obstinacy is present in every group, religious community and every religious sect. And the hearts that want the truth are present in every group. Therefore the one who desires the truth if he becomes aware of it he takes it and accepts it. And the one who Allaah wants evil for, rejects this truth and repels it. Allaah the Exalted said about the Jews concerning Muhammad ﷺ :

ٱلَّذِينَ ءَاتَيْنَـٰهُمُ ٱلْكِتَـٰبَ يَعْرِفُونَهُۥ كَمَا يَعْرِفُونَ أَبْنَآءَهُمْ ۖ وَإِنَّ فَرِيقًا مِّنْهُمْ لَيَكْتُمُونَ ٱلْحَقَّ وَهُمْ يَعْلَمُونَ

> **"The People of the Book know this as they know their own sons; but some of them conceal the truth which they themselves know."** [10]

They know Muhammad ﷺ and that he is the Messenger of Allaah, why? Because the descriptions of Muhammad, ﷺ and the description of his Companions are present in the Taurat in hundreds of text; as is mentioned by Shaykh of Islaam Ibn Taymiya, may Allaah have mercy upon him. And the one who studies that which remains from their books after the alterations will find many of the narrations and texts that mention Muhammad ﷺ and his Companions.

> **"And their similitude in the Gospel is: like a seed**

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10 [Al-Baqarah: 146]

which sends forth its stalk, then makes it strong; it then becomes thick, and it stands on its own stem, (filling) the sowers with wonder and delight. As a result, it fills the Unbelievers with rage at them."[11]

Meaning the tillage brings forth the origin of the seed as one stalk, then you see its branches then it becomes firm and strong. In a like fashion Muhammad صلى الله عليه وسلم started with this Dawa, then those from the Arabs and other than them who Allaah gave success to believed in him and followed him and entered into Islaam; until he became firm and strong by his Companions and Allaah helped him over his enemies. This solidarity and this strength, this adherence enrages the disbelievers. **"As a result, it fills the Unbelievers with rage at them"**: No doubt this enrages the enemies of Allaah. And from those who this description enrages and that which history has recorded concerning the Companions of Muhammad صلى الله عليه وسلم , and what has been recorded by the Qur'aan and the Sunnah are the Raafidah. For this reason Imam Malik said: Verily the one who hates Abu Bakr and Umar and hates the Companions receives no portion of wealth; because Allaah said: **"As a result, it fills the Unbelievers with rage at them"**[12] Therefore no one hates them except for a disbeliever and with Allaah refuge is sought. For this

11 [al-Fath: 29]

12 Explanation of the Sunnah by Al-Baghawi



reason you find many of the scholars declaring to be disbelievers those who insult Abu Bakr and Umar even if they do not declare them to be disbelievers so how about the one who goes beyond the limit of insulting and abusing them and declares them to be disbelievers, abusing and distortion. We ask Allaah -the Blessed and Exalted- to take revenge and to make the truth the highest.

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ ٱرْكَعُوا۟ وَٱسْجُدُوا۟ وَٱعْبُدُوا۟ رَبَّكُمْ وَٱفْعَلُوا۟ ٱلْخَيْرَ لَعَلَّكُمْ تُفْلِحُونَ ۩ ﴿٧٧﴾ وَجَٰهِدُوا۟ فِى ٱللَّهِ حَقَّ جِهَادِهِۦ ۚ هُوَ ٱجْتَبَىٰكُمْ وَمَا جَعَلَ عَلَيْكُمْ فِى ٱلدِّينِ مِنْ حَرَجٍ ۚ مِّلَّةَ أَبِيكُمْ إِبْرَٰهِيمَ ۚ هُوَ سَمَّىٰكُمُ ٱلْمُسْلِمِينَ مِن قَبْلُ وَفِى هَٰذَا لِيَكُونَ ٱلرَّسُولُ شَهِيدًا عَلَيْكُمْ وَتَكُونُوا۟ شُهَدَآءَ عَلَى ٱلنَّاسِ ۚ فَأَقِيمُوا۟ ٱلصَّلَوٰةَ وَءَاتُوا۟ ٱلزَّكَوٰةَ وَٱعْتَصِمُوا۟ بِٱللَّهِ هُوَ مَوْلَىٰكُمْ ۖ فَنِعْمَ ٱلْمَوْلَىٰ وَنِعْمَ ٱلنَّصِيرُ

"O you who believe! Bow down, prostrate yourselves, and adore your Lord; and do good; that ye may prosper. And strive in Allaah's cause as you ought to strive, (with sincerity and under discipline). He has chosen you, and has imposed no difficulties on you in religion; it is the religion of your father Ibrahim. It is He Who has named you Muslims, both before and in this (Revelation); that the Messenger may be a witness for you, and you be witnesses for mankind! So establish regular Prayer, give regular Charity, and hold fast to Allaah! He is your Protector, the best to protect

and the Best to help!" [13]

"And strive in Allaah's cause as you ought to strive" : Therefore they strove in Allaah's cause in a befitting manner and Allaah conquered the world by way of them and filled the world with justice, manners and mercy, as is witnessed by the books of history. Even from the enemies of Islaam those who have some justice acknowledge this virtue and this justice, the wisdom and the mercy of the Companions of Muhammad صلى الله عليه وسلم.

"He has chosen you" : This is the point, Allaah has chosen you (the Companions) and preferred you (the Companions) and commended you (the Companions) in the previous books, the Taurat and Injil.[14]

"And has imposed no difficulties on you in religion": You (the Companions) were chosen, your religion was chosen and distinct over all the other religions, it contains mercy and it contains tolerance as the Messenger said صلى الله عليه وسلم:

بُعِثْتُ بِالْحَنِيفِيَّةِ السَّمْحَةِ

'I have been sent with the tolerant monotheism.' [15]

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13 [Hajj: 77-78]

14 TN: Old Testament & new Testament

15 Collected by Ahmad in 'al-Musnad' & Tabarani in 'al-Mu'jam al-Kabeer' from the hadeeth of Abu Umamah رضي الله عنه, & declared Hasan by al-Albaani رحمه الله due its supporting narrations, see Saheehah (6/1022 – 1027).

For this reason He said: **"And has imposed no difficulties on you in religion."** This verse is emphasized by other verses and emphasizes by Prophetic texts and emphasized by the implementation of the Messenger and the implementation of the Companions.

"it is the religion of your father Ibrahim" : The Messenger of this nation had been commanded with following the religion of Ibrahim peace be upon him, because his religion was Tawheed and belief in being recompensed, and belief in the Books and belief in the Messengers peace be upon them. This foundation is shared between all the Messages, and the Messages that came after Ibrahim, all of them are from the offspring of Ibrahim peace be upon him.

وَوَهَبْنَا لَهُۥٓ إِسْحَٰقَ وَيَعْقُوبَ وَجَعَلْنَا فِى ذُرِّيَّتِهِ ٱلنُّبُوَّةَ وَٱلْكِتَٰبَ

"And we gave (Ibrahim) Ishaq and Ya'qub, and ordained among his progeny Prophet hood and Revelation."[16]

So whoever came from the Prophets after Ibrahim is only following his religion and his footsteps.

وَمَن يَرْغَبُ عَن مِّلَّةِ إِبْرَٰهِـۧمَ إِلَّا مَن سَفِهَ نَفْسَهُۥ

"And who turns away from the religion of Ibrahim

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16 [Ankaboot : 27]

but such as debase their souls with folly?" [17]

Allaah incited His Messenger upon following the religion of Ibrahim and He incited this nation upon following the religion of Ibrahim peace be upon him. For this reason it appears in the Qur'aan: Verily you (the Companions) all have a status, thus I have chosen you (the Companions), and prescribed for the you (the Companions) the most complete legislation and have previously mentioned you (the Companions) in the previous books, in the Taurat and Injil.

And the Messenger of Allaah ﷺ is from the supplication of Ibrahim peace be upon him.

رَبَّنَا وَٱبْعَثْ فِيهِمْ رَسُولًا مِّنْهُمْ يَتْلُوا۟ عَلَيْهِمْ ءَايَٰتِكَ وَيُعَلِّمُهُمُ ٱلْكِتَٰبَ وَٱلْحِكْمَةَ وَيُزَكِّيهِمْ ۚ إِنَّكَ أَنتَ ٱلْعَزِيزُ ٱلْحَكِيمُ

"Our Lord! Send amongst them a Messenger of their own, who shall rehearse Thy Signs to them and instruct them in Scripture and Wisdom, and sanctify them: for Thou art the Exalted in Might, the Wise." [18]

Therefore Allaah sent Muhammad to this nation to purify them

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17 [Baqarah : 130]

18 [Baqarah : 129]

and to teach them the Book and wisdom. As it appears it some authentic narrations:

أَنَا دَعْوَةُ إِبْرَاهِيْمُ وَبِشَارَةِ عِيْسَىٰ

'I am the supplication of Ibrahim and glad tidings from Jesus.'[19]

Thus Ibrahim peace be upon him supplicated with this supplication that is recorded which I read to you. Jesus peace be upon him, gave glad tidings of Muhammad صلى الله عليه وسلم, and the Taurat and the Injil are full of texts that give the tidings of Muhammad and mention his merits, his traits and mention the merits and traits of his Companions.

هُوَ سَمَّىٰكُمُ ٱلْمُسْلِمِينَ مِن قَبْلُ

"He has named you Muslims" meaning, in those previous Books, this title 'Muslim' was not given after the sending of Muhammad صلى الله عليه وسلم, rather it was written & recorded in the previous Books, some of them say: **"He has named you Muslims"**.

It is said Ibrahim (is the one who named you Muslims) this opinion

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19 It was quoted by al-Hafidh Ibn Katheer in 'Bidaya wa Nahaya' from Ibn Is'haq – the author of the Seerah – with a chain to the Prophet صلى الله عليه وسلم. Ibn Katheer said: 'This Isnaad is good, strong & it has supporting chains. Al-Hakim also collected it in 'al-Mustadrak' from way of Ibn Is'haq & he authenticated its chain, & Dhahabi agreed with him. See 'Saheehah' (4/59 -62)

is preferred by Ibn Jarir[20] and Ibn Katheer.[21] Other scholars of Tafsir have said that the naming is only from Allaah. Allaah mentioned it in His previous Books, mentioning the status of this nation and at the head of them are the Companions of Muhammad ﷺ :

لِيَكُونَ ٱلرَّسُولُ شَهِيدًا عَلَيْكُمْ وَتَكُونُوا۟ شُهَدَآءَ عَلَى ٱلنَّاسِ ۚ

"That you might be witnesses over the nations, and the Messenger a witness over yourselves"

These merits: You (the Companions) being chosen; and preferred as the best nation and your Lord mentioning you (the Companions), all of this is for you (the Companions) to be a witness over mankind of the Day of Judgment. All of the nations will concede to your equity on the Day of Judgment, they will bear witness that this nation is just. Allaah the Exalted said :

وَكَذَٰلِكَ جَعَلْنَٰكُمْ أُمَّةً وَسَطًا لِّتَكُونُوا۟ شُهَدَآءَ عَلَى ٱلنَّاسِ وَيَكُونَ ٱلرَّسُولُ عَلَيْكُمْ شَهِيدًا ۗ

"Thus have We made of you a Nation justly balanced, that you might be witnesses over

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20 In his Tafseer, and it was narrated from Ibn Abbas, Qatada, Mujahid and ad-Dhihak.

21 In his Tafseer, and he said: 'Regarding the saying of Allaah **"It is He Who has named you Muslims, both before"** then regarding this Imam Abdullaah bin al-Mubarak said from Ibn Juraij, from 'Atta, from Ibn 'Abbas who said regarding Allaah's saying: **"It is He Who has named you Muslims, both before"** that he said: He is Allaah -Azza wa Jal.

the nations, and the Messenger a witness over yourselves;" [22]

The Messenger will bear witness upon this nation that he conveyed the Message to it, and they will bear witness for Noah, Ibrahim, Salih, Hud, Musa, and other than them from the Messengers of Allaah. They will witness for the Prophets that they conveyed the Message to their nations. Noah will be asked: Did you convey the Message? He will say: Yes I conveyed. Thus his nation will be asked and they will say: No Warner came to us, so He will say: Who will bear witness for you? He will say: the Nation of Muhammad صلى الله عليه وسلم. Thus the nation of Muhammad will bear witness for him that he conveyed the Message.[23]

The Companions are justly balanced according to the different nations and they will accept this testimony, and Allaah will accept it, so this testimony will be against those who opposed the Prophets peace be upon them, this is an evidence that Allaah will accept. Allaah – The Blessed and Exalted – establishes the evidence against those who opposed the Prophets in this world and the next with evidences,

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22 [Al-Baqarah: 143]

23 Collected by Ahmad in 'al-Musnad', Bukhari in the Ahadeeth of the Prophets, in another place in 'al-Musnad' and Ibn Majah in 'Characteristics of the Ummah of Muhammad صلى الله عليه وسلم' with the complete wording & beginning with: 'A Prophet will come with just one man.....' from the hadeeth of Abu Sa'eed رضي الله عنه. And it is mentioned in 'as-Saheehah' No. 2448.

proofs and miracles, and in the next life with the testimony of this nation thus they will not have an argument left against Allaah the Blessed and Exalted.

The point being, this verse is similar to the verse we previously recited to you, so their attributes are present in the Taurat as in the verse from Soorah Al-Fath and as in the end of Soorah Al-Hajj.

وَجَٰهِدُواْ فِي ٱللَّهِ حَقَّ جِهَادِهِۦۚ هُوَ ٱجۡتَبَىٰكُمۡ وَمَا جَعَلَ عَلَيۡكُمۡ فِي ٱلدِّينِ مِنۡ حَرَجٖۚ

"And strive in Allaah's cause as you ought to strive, (with sincerity and under discipline). He has chosen you, and has imposed no difficulties on you in religion;"

This is from the virtues of the Companions of Muhammad. And you do not come to a verse, which includes other verses, except that those who are addressed are the Companions of Muhammad:

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ أَطِيعُواْ ٱللَّهَ وَأَطِيعُواْ ٱلرَّسُولَ

"O you who believe! obey Allaah, and obey the Messenger" [24]

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ كُونُواْ قَوَّٰمِينَ بِٱلۡقِسۡطِ شُهَدَآءَ لِلَّهِ

"O you who believe! Stand out firmly for justice,

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24 [Nisa' : 59]

as witnesses to Allaah," [25]

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ ٱصْبِرُوا۟ وَصَابِرُوا۟ وَرَابِطُوا۟ وَٱتَّقُوا۟ ٱللَّهَ لَعَلَّكُمْ تُفْلِحُونَ

"O you who believe! Persevere in patience and constancy; vie in such perseverance; strengthen each other; and fear Allaah; that you may prosper." [26]

"Indeed Allaah is with those who fear Allaah and they are good-doers" [27]

It is the Companions of Muhammad رضي الله عنهم and those who share these characteristics with them or that they follow them in these characteristics. So they have a portion of this address, however the major portion of this address is for the Companions of Muhammad رضي الله عنه.

وَٱلْمُؤْمِنُونَ وَٱلْمُؤْمِنَٰتُ بَعْضُهُمْ أَوْلِيَآءُ بَعْضٍ ۚ يَأْمُرُونَ بِٱلْمَعْرُوفِ وَيَنْهَوْنَ عَنِ ٱلْمُنكَرِ وَيُقِيمُونَ ٱلصَّلَوٰةَ وَيُؤْتُونَ ٱلزَّكَوٰةَ وَيُطِيعُونَ ٱللَّهَ وَرَسُولَهُۥٓ ۚ أُو۟لَٰٓئِكَ سَيَرْحَمُهُمُ ٱللَّهُ ۗ إِنَّ ٱللَّهَ عَزِيزٌ حَكِيمٌ ﴿٧١﴾ وَعَدَ ٱللَّهُ ٱلْمُؤْمِنِينَ وَٱلْمُؤْمِنَٰتِ جَنَّٰتٍ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ خَٰلِدِينَ فِيهَا وَمَسَٰكِنَ طَيِّبَةً فِى جَنَّٰتِ عَدْنٍ ۚ وَرِضْوَٰنٌ مِّنَ ٱللَّهِ أَكْبَرُ ۚ ذَٰلِكَ هُوَ ٱلْفَوْزُ ٱلْعَظِيمُ ﴿٧٢﴾

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25 [Nisa' : 135]

26 [Ala'-Imraan : 200]

27 [Nahl : 128]

"The Believers, men and women, are protectors, one of another: they enjoin what is just, and forbid what is evil: they observe regular prayers, practice regular charity, and obey Allaah and His Messenger. On them will Allaah pour His Mercy: for Allaah is Exalted in power, Wise. Allaah hath promised to Believers - men and women - Gardens under which rivers flow, to dwell therein, and beautiful mansions in Gardens of everlasting bliss. But the greatest bliss is the Good Pleasure of Allaah: that is the supreme felicity." [28]

These, by Allaah are the attributes of the Companions of Muhammad, صلى الله عليه وسلم, and this is a promise for them.

"They enjoin the good": And at the head of enjoining the good is calling to the Tawheed of Allaah.

"And forbid what is evil": At the head of the evil is Shirk with Allaah –The Blessed and The Exalted- and disbelieving in Him. The Companions of Muhammad called to the Tawheed of Allaah, and they carried the swords to convey it, and the disbelievers stood to defend Shirk with their swords. Thus the Companions stood against

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28 [Tawbah : 71 -72]

them, enjoining that which was good and forbidding that which was evil, so Allaah aided them and by way of them caused His religion to prevail over all other religions.

"They establish the prayer": No one established the prayer like they did and paid the Zakat like they did, no one reached them in this area.

And the promise that Allaah promised the believers in His –The Blessed and The Exalted- statement:

وَعَدَ ٱللَّهُ ٱلْمُؤْمِنِينَ وَٱلْمُؤْمِنَٰتِ جَنَّٰتٍ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ خَٰلِدِينَ فِيهَا وَمَسَٰكِنَ طَيِّبَةً فِى جَنَّٰتِ عَدْنٍ ۚ وَرِضْوَٰنٌ مِّنَ ٱللَّهِ أَكْبَرُ ۚ ذَٰلِكَ هُوَ ٱلْفَوْزُ ٱلْعَظِيمُ

"Allaah hath promised to Believers - men and women - Gardens under which rivers flow, to dwell therein, and beautiful mansions in Gardens of everlasting bliss. But the greatest bliss is the Good Pleasure of Allaah: that is the supreme felicity."

This promise is for them at the highest level. You are not about to find, as I mentioned to you, a beautiful description or a generous promise except that the Companions of Muhammad رضي الله عنهم are intended at the highest level after the Prophets, and then the people follow on after them. Look at the statement of The Exalted:

"But the greatest bliss is the Good Pleasure of Allaah": This means: 'Allaah the Blessed and Exalted will enter them into Paradise and Allaah will call out to the people of Paradise so they will say: at Your service our Lord and goodness is in Your Hands. He will say: would you like that I should increase you? They will say: what will You increase us, when You have given us what was not given to anyone from the universe! He will say: rather I will give you something greater than this. They will say: what is it? He said: I will permit for you My pleasure and I will never be displeased with you after this.'[29] Therefore Allaah's pleasure is greater than Paradise.

'Two gardens of gold as are its vessels and all that is in it, two gardens from silver as are its vessels and all that is in it, and there being nothing between the people and them looking at their Lord except the veil of Majesty over His Face, in Paradise.'[30]

A bliss that Allaah has described as:

فَلَا تَعْلَمُ نَفْسٌ مَّآ أُخْفِىَ لَهُم مِّن قُرَّةِ أَعْيُنٍ جَزَآءًۢ بِمَا كَانُوا۟ يَعْمَلُونَ

"Now no person knows what delights of the eye

29 Collected by Ahmad in 'al-Musnad', Bukhari in 'Chapter of Raqaiq' & Muslim in 'Paradise & the description of its blessings and its people.' from the narration of Abu Sa'eed Al Khudri

30 Collected by Ahmad in 'al-Musnad', Bukhari in 'Tafseer' & Muslim in 'al-Eemaan' from the hadeeth of Abu Musa al-Ash'ari رضي الله عنه.

are kept hidden (in reserve) for them, as a reward for their (good) Deeds." [31]

And Allaah has mentioned many of its bliss, such as what appears in this narration of two Paradises of gold, as are its vessels and what it contains. And also what Allaah mentions:

مَّثَلُ الْجَنَّةِ الَّتِي وُعِدَ الْمُتَّقُونَ ۖ فِيهَا أَنْهَارٌ مِّن مَّاءٍ غَيْرِ آسِنٍ وَأَنْهَارٌ مِّن لَّبَنٍ لَّمْ يَتَغَيَّرْ طَعْمُهُ وَأَنْهَارٌ مِّنْ خَمْرٍ
لَّذَّةٍ لِّلشَّارِبِينَ وَأَنْهَارٌ مِّنْ عَسَلٍ مُّصَفًّى ۖ وَلَهُمْ فِيهَا مِن كُلِّ الثَّمَرَاتِ وَمَغْفِرَةٌ مِّن رَّبِّهِمْ ۖ

"(Here is) a Parable of the Garden which the righteous are promised: in it are rivers of water incorruptible; rivers of milk of which the taste never changes; rivers of wine, a joy to those who drink; and rivers of honey pure and clear. In it there are for them all kinds of fruits; and Grace from their Lord." [32]

Included in this bliss is the mention of the Hoori al-Ayn (maidens of Paradise); Allaah has described them a lot and explained their goodness and beauty, to incite a desire for them. All of these pleasures pale in the face of Allaah's pleasure, and it is better than Paradise, and they pale in comparison to seeing Allaah. There will be nothing

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31 [Sajdah : 17]

32 [Muhammad: 15]

more beloved to them than seeing their Lord[33]; and by their faith, truthfulness, and sincerity Allaah will give them this pleasure. And they fought Jihad, and for the one who exerts himself in Jihad are a hundred levels, every level is the distance between the heaven and the earth.[34] No one will compete with them in this and no one will reach them. Thus it is obligatory upon us to know the status of the Companions of Muhammad, and that we ask Allaah to be pleased with them, and supplicate for them, and we ask Allaah to gather us in this group with their Prophet and with them. Loving them is faith and religion, hating them is disbelief and hypocrisy رضي الله عنهم. The verses are many that state the virtues of the Companions, may Allaah be pleased with them, so read the Qur'aan, and ponder over it and you will find much of this, and we will not digress in this.

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33 This is an indication to what is mentioned in the Ahadeeth collected in 'al-Musnad' & Muslim in 'al-Eemaan' from Suhaib رضي الله عنه that the Messenger of Allaah صلى الله عليه وسلم recited this Ayaah: "For those who have done good is the best (reward, i.e. Paradise) and even more". The Messenger صلى الله عليه وسلم said:

'When those deserving of Paradise would enter Paradise, and the people of the Hell-fire enter the fire, a caller will call out and say: O people of Paradise, Indeed you have an appointment with Allaah where He wants to reward you. The people will say: what is it? Have not our scales been made heavy, brightened our faces, entered us into Paradise and saved us from the Fire?.' 'The veil will be lifted, and they will see Allaah, and of things given to them nothing would he dearer to them than the sight of their Lord, and nothing more pleasing to their eyes.'

34 Collected by Ahmad in 'al-Musnad', Bukhari in 'Jihad & Seerah' from the hadeeth of Abu Huraira رضي الله عنه. & Collected by Muslim in 'al-Imaara' from the narration of Abu Sa'eed Al-Khudri رضي الله عنه.

The virtues of the Companions of the Prophet as it appears in his Sunnah.

I will mention some narrations.

From them is the statement of the Prophet صلى الله عليه وسلم:

النجوم أمنة للسماء فإذا ذهبت النجوم أتى السماء ما توعد

'The stars are a protection for the heaven, and when the stars go away there will come to the heavens that which is promised.'

This means that when the stars burst and scatter the heavens will become feeble and weak and they will split, crack, and rip apart-there will come to the heavens that which is promised. Thus they will split and tear and become reddish in color like ointment.

وأنا أمنة لأصحابي فإذا ذهبت أتى أصحابي ما يوعدون

'And I am a protection for my Companions, so when I leave there will come to my Companions that which they are promised.'

Therefore the Messenger صلى الله عليه وسلم, was for his entire life a protection for his Companions from evil which came after him; from that was the apostasy of some of the Arabs, that which occurred

right after the death of the Prophet صلى الله عليه وسلم, so Allaah completed the matter with the Companions of the Prophet Muhammad.

The protection includes the differing that occurred among the Companions which is obligatory to remain silent about, all of them were people capable of making deductive reasons and all of them are pardoned, but it is that which was promised.

وأصحابي أمنة لأمتي فإذا ذهب أصحابي أتىٰ أمتي ما يوعدون

'And my Companions are a protection for my nation, so when they go away there will come to my nation that which is promised.'[35]

Thus the Companions were a protection for this Ummah and this is proof of their great virtue. Therefore when they passed away there came to the Ummah that which it was promised. Differing came, unleashing of the sword came and innovation appeared; this was after the Companions of Muhammad رضي الله عنهم passed away. The appearance of evil, increasing as days go by and with Allaah refuge is sought. The point is, when they passed away the tribulations came, and they were as it is said, the safety valve from this tribulation; so when they went it came. Muslim has collected this narration from

35 Collected by Ahmad in his 'Musnad' and by Muslim in 'virtues of the Companions' from the hadeeth of Abu Musa al-Ashaari رضي الله عنه.

the hadeeth of Abu Musa Al-Ashaari.

In a narration collected by Bukhari and Muslim[36] from Abu Sa'eed Al-Khudri رضي الله عنه, from the Prophet صلى الله عليه وسلم, who said:

يَأْتِي عَلَىٰ النَّاسِ زَمَانٌ ، يَغْزُو فِئَامٌ مِنَ النَّاسِ ، فَيُقَالُ : هَلْ فِيكُمْ مَنْ رَأَىٰ رَسُولَ اللهِ صلى الله عليه وسلم ؟ ، فَيَقُولُونَ : نَعَمْ ، فَيُفْتَحُ لَهُمْ

'There shall come upon the people a time, a group of people will do battle, it shall be said: Are there among you those who saw the Messenger of Allaah, صلى الله عليه وسلم ? They shall say: Yes. So they shall be granted victory.'

They are the secret to victory and success, so they رضي الله عنهم shall be granted victory.

ثُمَّ يَغْزُو فِئَامٌ مِنَ النَّاسِ ، فَيُقَالُ : هَلْ فِيكُمْ مَنْ رَأَىٰ مَنْ صَاحَبَ رَسُولَ اللهِ صلى الله عليه وسلم ؟ فَيَقُولُونَ : نَعَمْ ، فَيُفْتَحُ لَهُمْ ،

'Then a group of people shall do battle and it will be said: Are there among you those who saw those who accompanied the Messenger of Allaah, صلى الله عليه وسلم ? They will say yes, thus victory will be granted to them.'

36 Collected by Ahmad in his 'Musnad', by Bukhari in 'Virtues' and Muslim 'Virtues of the Companions'.

They understood that if the Companions رضي الله عنهم are present in a battle victory is present; due to their truthfulness and sincerity and faith.

ثُمَّ يَغْزُو فِئَامٌ مِنَ النَّاسِ ، فَيَقُولُونَ : هَلْ فِيكُمْ مَنْ رَأَىٰ مَنْ صَاحَبَ أَصْحَابَ رَسُولِ اللهِ صلى الله عليه وسلم ؟ ، فَيَقُولُونَ : نَعَمْ ،

'Then a people shall do battle, and it will be said: Are there those among you who saw those who accompanied the Companions of the Messenger of Allaah صلى الله عليه وسلم ? They will say yes.'

This is the end of the virtuous generations that the Messenger of Allaah صلى الله عليه وسلم testified to their goodness.

فَيُفْتَحُ لَهُمْ

'Thus victory will be granted to them.'

They did not know of complete defeat, ever. They only knew of help and aid during the life of the Companions and during the life of those who followed them and then those who followed them; and spreading the conquest in throughout the east and west of the earth. So when the Mujahideen went to Persia it was said to them: Is there among you those who saw the Messenger of Allaah صلى الله عليه وسلم: They said yes, thus victory was granted to them.

The second question was: 'Is there among you those who saw those who accompanied the Messenger of Allaah ﷺ?' They said: 'Yes,' thus victory was granted to them; and like this. We would almost say that the conquests ended with the third generation and they were the followers of those who meet the Companions.

خَيْرُ النَّاسِ قَرْنِي، ثُمَّ الَّذِينَ يَلُونَهُمْ ، ثُمَّ الَّذِينَ يَلُونَهُمْ ، ثُمَّ الَّذِينَ يَلُونَهُمْ ثم يأتي قوم يشهدون ولا يستشهدون و ينذرون ولا يوفون ويكثر فيهم السمن

'The best generation is my generation then those that follow them then those that follow them. Then there will come a people who will testify and they have not been sought to testify and they will make oaths and they will not fulfill their trust and there will increase among them fatness.' [37]

Even though there is a praiseworthy victorious group, however, the people will be overcome by these sects, which the Messenger of Allaah ﷺ spoke about in his confirmed hadeeth, narrated from many paths.

افْتَرَقَتْ الْيَهُودُ عَلَىٰ إِحْدَىٰ أَوْ ثِنْتَيْنِ وَسَبْعِينَ فِرْقَةً وَتَفَرَّقَتْ النَّصَارَىٰ عَلَىٰ إِحْدَىٰ أَوْ ثِنْتَيْنِ وَسَبْعِينَ فِرْقَةً وَتَفْتَرِقُ أُمَّتِي عَلَىٰ ثَلَاثٍ وَسَبْعِينَ فِرْقَةً كلها فِي النَّارِ إِلَا فرقة

37 Collected by Ahmad in 'al-Musnad', Bukhari in 'Chapter of Virtues' & Muslim in 'Virtues of the Companions from the hadeeth of Imran bin Hussain رضي الله عنه.

واحدة ، قالوا من هم يا رسول الله؟ قال ما أنا عليه وأصحابي

'The Jews were divided into seventy-one sects, The Christians were divided into seventy-two sects, my Ummah will be divided into seventy-three sects, all of them will be in the fire except for one.'

It was said, 'O Messenger of Allaah, who are they?'

He ﷺ said:

'Those who are upon what I am upon and my Companions.' [38]

Narrated by al-Hakim with this addition. And in another hadeeth which strengthens this hadeeth is:

لَا تَزَالُ طَائِفَةٌ مِنْ أُمَّتِي عَلَىٰ الْحَقِّ ظَاهِرِينَ لا يَضُرُّهُمْ مَنْ خَذَلَهُمْ وَلَا مَنْ خَالَفَهُمْ حَتَّىٰ يَأْتِيَهُمْ أَمْرُ اللهِ

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38 Collected by Ahmad in 'al-Musnad', Darmi in 'as-Sunnan' in the 'Chapter of Se-erah', Abu Dawood in the 'Chapter as-Sunnah', Tirmidhi in 'Chapter of al-Eemaan' & he said the hadeeth was Hasan Saheeh. Also collected by Ibn Majah in 'Chapter of Fitn', Hakim in 'al-Mustadrak', al-'Ajurri in 'Sharia'. As for the saying of the Messenger ﷺ: 'Those who are upon what I am upon and my Companions.' & similar wording has been collected by Tirmidhi & he declared it Hasan. The narration is with Hakim in 'al-Mustadrak' & by Tabraani in 'Sagheer'. The hadeeth was authenticated by a number of Huffadh (memorisers), from them was Ibn Katheer in his 'Tafseer', al-Iraaqi in 'Takhreej al-Ihyaa', Ibn Hajr in 'Takhreej al-Kashaaf' & al-Albaani in 'Saheehah'.

'There will never cease to be a group from my nation clear upon the truth they will not be harmed by those who abandon them nor those who oppose them, until Allaah brings about His command'. [39]

The point being, accompanying the Prophet, صلى الله عليه وسلم, contains a great deal of good and contains a great reward, which was obtained by the Companions. No one can reach this level regardless of how much he strives and puts forth efforts in worship and sacrifice, and spends in the cause of Allaah and strives in the path of Allaah and in every area of good. It is not possible for him to reach even the lowest companion from the Companions of Muhammad صلى الله عليه وسلم. This is because accompanying him is a merit that cannot be matched, for this reason it came in the narration: 'It will be said: Are there among you those who saw the Messenger of Allaah صلى الله عليه وسلم? Are there among you those who saw those who accompanied the Messenger of Allaah صلى الله عليه وسلم? Are there among you those who saw those who saw those who accompanied the Messenger of Allaah صلى الله عليه وسلم?'

This merit cannot be matched. These are from their virtues from the Sunnah that prove the virtue upon the Companions in general, the major of them and the minor of them, the Ansaar and those who migrated; may Allaah be pleased with them.

39 Collected by Ahmad in 'al-Musnad' & Muslim in 'al-Imaarah', from the hadeeth of Thowbaan رضي الله عنه.

Traits and glad tidings for the Ten Companions, may Allaah be pleased with them

From that which is specific to the Messenger of Allaah are the ten Companions, and they are the best of the Companions, may Allaah be pleased with them. Abdur Rahman ibn Awf said: the Messenger of Allaah said:

أَبُو بَكْرٍ فِي الْجَنَّةِ وَعُمَرُ فِي الْجَنَّةِ وَعُثْمَانُ فِي الْجَنَّةِ وَعَلِيٌّ فِي الْجَنَّةِ وَطَلْحَةُ فِي الْجَنَّةِ وَالزُّبَيْرُ فِي الْجَنَّةِ وَعَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ فِي الْجَنَّةِ وَسَعْدٌ فِي الْجَنَّةِ وَسَعِيدٌ فِي الْجَنَّةِ وَأَبُو عُبَيْدَةَ بْنُ الْجَرَّاحِ فِي الْجَنَّةِ

'Abu Bakr will be in Paradise, 'Umar will be in Paradise, 'Uthmaan will be in Paradise, 'Ali will be in Paradise, Talha will be in Paradise, al-Zubayr will be in Paradise, 'Abd al-Rahmaan ibn 'Awf will be in Paradise, Sa'ad bin Abee Waqqas will be in Paradise, Sa'eed bin Zayed bin Umar bin Nufayl will be in Paradise, and Abu 'Ubaydah ibn al-Jarraah will be in Paradise.'[40]

So these famous ten Companions they are those who had testified

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40 Collected by Imam Ahmad in his 'Musnad' & Tirmidhi in the 'Chapter of Characterisitics'. Tirmidhi also narrated from the way of AbdurRahmaan bin Humaid from his father from Sa'eed bin Zayed, and he said this chain is more authentic than the first, and he quoted that from Bukhari and al-Albaani authenticated both Ahadeeth.

for them that they are the ten promised Paradise. This was testified for them by the Messenger of Allaah صلى الله عليه وسلم, thus this virtue was specified for these ten, may Allaah be pleased with them.



Virtue of the People of Badr and the People of the Pledge of Allegiance, may Allaah be pleased with them.

The virtue of the people of Badr, may Allaah be pleased with them, the people of Badr have special merits also. Likewise, the virtue of the people who gave the pledge at Aqaba, and the virtue of the people who gave the pledge of Ridwaan. These virtues are specific for a group from among them, may Allaah be pleased with them, which have been recorded in the authentic Sunnah. The Messenger of Allaah صلى الله عليه وسلم said:

لا يدخل النار أحد ممن بايع تحت الشجرة

'No one will enter the fire who gave me pledge beneath the tree.'[41]

They were one thousand and four hundred or one thousand and five hundred from the Companions of Muhammad. They gave the pledge to the Messenger of Allaah صلى الله عليه وسلم that they would not flee in a battle. And in the hadeeth of Salma ibn Akwaa' رضي الله عنه:

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41 Collected by Ahmad in 'al-Musnad', Abu Dawood in 'as-Sunnah', Tirmidhi in 'al-Munaqib' & he said this hadeeth is Hasan Saheeh. And by Nisa'ee in 'al-Kubra' in 'Tafseer' from the hadeeth of Jabir bin Abdullaah رضي الله عنه, & similarly in Saheeh Muslim in 'Virtues of the Companions' with a longer hadeeth.

بايعنا علىٰ الموت

'We gave the pledge upon death.' [42]

May Allaah be pleased with Companions, the meaning is one, when they gave the pledge to not flee in a battle, it means they gave the pledge to the death, thus there is no difference between them. It is the same if we say: they gave the pledge upon death or whether we say they gave the pledge to not flee.

As for the excellence of the people of Badr, when Umar may Allaah be pleased with him spoke concerning Hatib ibn Abi Balta' about an error that occurred from him and Umar was harsh concerning his condition, may Allaah be pleased with him. The Prophet said:

وَمَا يُدْرِيكَ يَا عُمَرُ ؟ لَعَلَّ اللهَ تَعَالَىٰ قَد اطَّلَعَ عَلَىٰ أَهْلِ بَدْرٍ ، فَقَالَ : اعْمَلُوا مَا شِئْتُمْ فَقَدْ غَفَرْتُ لَكُمْ

'How do you know O Umar, perhaps Allaah looked upon the people of Badr and said: Do as you wish because verily I have forgiven you.' [43]

This is a virtue for the people of Badr may Allaah be pleased with them.

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42 Collected by Ahmad, Bukhari in 'Jihad & Seer' & Muslim in 'al-Imaara'.

43 Collected by Ahmad in 'al-Musnad', Bukhari in 'Jihad & Seer' & Muslim in 'al-Imaara' from the hadeeth of Ali رضي الله عنه.

From the virtues specific to the three Companions, Abu Bakr, Umar and Uthman, may Allaah be pleased with them.

From the virtues specific to these three Companions is what was said by Abu Musa Al-Ashaari, may Allaah be pleased with him:

We were with the Prophet in a garden from the gardens of Madina and a man came seeking entrance. The Prophet said:

'Let him in and give him glad tiding of Paradise.'

So let him in and behold it was Abu Bakr. So I gave him the glad tidings of what the Prophet said, and he praised Allaah. Then another man came seeking entrance so the Prophet said:

'Let him in and give him glad tidings of Paradise.'

So I let him in and behold it was Umar. So I informed him of what the Prophet said and he praised Allaah. Then another man sought entrance, so he said to me:

'Let him in, and give him glad tidings of Paradise after a trial that will befall him.'

So behold it was Uthman, so I informed him of what the

Messenger of Allaah had said, so he praised Allaah and then he said: 'With Allaah aid is sought.'[44]

A trial that would befall him: it is what occurred when he was surrounded until he was killed unjustly, may Allaah be pleased with him; so these are the virtues which have been agreed upon about these three Companions.

What is narrated from Nafi from ibn Umar, may Allaah be pleased with them. He said, we used to show preference during the time of the Prophet, so we would prefer Abu Bakr, then Umar ibn Khattab, then Uthman ibn Affan may Allaah be pleased with them.[45]

In another narration by him, he said: We, during the time of the Messenger of Allaah, did not consider anyone the equal of Abu Bakr -or as he said- then Umar, then Uthman, then we would remain silent, and would not prefer the other Companions of Muhammad above them.[46]

It is befitting that we know the virtues of these three Companions; because the enemies of Allaah concentrate on these three, especially the Raafidah. They have with them insults that cannot be counted

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44 Collected by Ahmad, Bukhari in 'Virtues' & Muslim in 'Virtues of the Companions'.

45 Collected by Bukhari in 'Virtues of the Companions'.

46 Collected by Bukhari in 'Virtues of the Companions'.

and the Raafidah declare them to be disbelievers, why? Because they brought down the kingdoms of Persia and the Caesars and they demolished the disbelieving kingdoms. Thus the hearts of the Jews, Christians and Raafidah boil with hatred against the Companions; because they brought down the kingdoms of the Kuffar and raised the banner of Islaam in the greatest place on earth. Therefore, the Companions have victory and triumph at the highest level, for this reason Jews, Christians and Raafidah concentrate on them.

From the virtues of Abu Bakr As-Siddiq رضي الله عنه :

From that which is specific to Abu Bakr رضي الله عنه is what the Messenger of Allaah صلى الله عليه وسلم said about him:

إِنَّ مِنْ أَمَنِّ النَّاسِ عَلَيَّ فِي صُحْبَتِهِ وَمَالِه أَبَا بَكْرٍ ، وَلَوْ كُنْتُ مُتَّخِذًا خَلِيلا غير ربي لاتَّخَذْتُ أَبَا بَكْرٍ خَلِيلا

'Verily from the people the one who has safeguarded me the most with his Companionship and his wealth is Abu Bakr, and if I were to take a close friend other than my Lord as a Khalil (close friend) then I would have surely taken Abu Bakr as a Khalil.'

This is not befitting except with Allaah the Blessed and Exalted, so

Allaah took Ibrahim as a Khalil and He took Muhammad as a Khalil. For this reason the best of the Prophets عليهم السلام are Muhammad and then Ibrahim. And that which caused them to obtain this prestigious honor, is that they are both the Khalil of the Lord of all that exists.

ولكن أخوة الإسلام ومودته لا يبقين في المسجد باب إلا سد إلا باب أبي بكر

'But the brotherhood of Islaam is sufficient and Abu Bakr's love. Do not leave any door to the Masjid without closing it off, apart from the door of Abu Bakr.'[47]

Likewise it has been narrated by Ibn Abbas may Allaah be pleased with them both, similar to this hadeeth. He said the Messenger of Allaah صلى الله عليه وسلم said:

وَلَوْ كُنْتُ مُتَّخِذًا خَلِيلا لاتَّخَذْتُ أَبَا بَكْرٍ ولكن أخي وصاحبي

'If I were to take anyone as a friend I would surely take Abu Bakr, but he is my brother and my companion.'[48]

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47 Agreed upon by Bukhari & Muslim. Collected by Bukhari in 'Virtues of the Companions', Muslim in 'Virtues of the Companions' & in the narration by Muslim it mentions: 'So Abu Bakr cried and cried and said we would sacrifice our fathers and mothers for you.'

48 Collected by Bukhari in 'Virtues of the Companions' & Muslim from the hadeeth of Abdullaah bin Mas'ood & Bukhari collected something similar from the hadeeth of Abdullaah bin Zubayr رضي الله عنه.

Three of the Companions bore witness to this testimony for Abu Bakr As-Siddiq, may Allaah be pleased with him, that the Messenger of Allaah, ﷺ said: no one has aided me more than Abu Bakr with his Companionship and his wealth. This status was not matched by anyone from the Companions رضي الله عنهم. And the Messenger of Allaah ﷺ did not allow anyone to harm Abu Bakr with even the slightest of harm. He said ﷺ:

هل أنتم تاركو لي صاحبي

'Are you not going to leave my companion alone?'[49]

This is due to his status with Allaah and with His Messenger ﷺ. And why not when Allaah praised him in the Qur'aan and solidified his Companionship. Allaah –The Blessed and Exalted- said:

إِلَّا تَنصُرُوهُ فَقَدْ نَصَرَهُ ٱللَّهُ إِذْ أَخْرَجَهُ ٱلَّذِينَ كَفَرُوا۟ ثَانِىَ ٱثْنَيْنِ إِذْ هُمَا فِى ٱلْغَارِ إِذْ يَقُولُ لِصَٰحِبِهِۦ لَا تَحْزَنْ إِنَّ ٱللَّهَ مَعَنَا ۖ فَأَنزَلَ ٱللَّهُ سَكِينَتَهُۥ عَلَيْهِ وَأَيَّدَهُۥ بِجُنُودٍ لَّمْ تَرَوْهَا وَجَعَلَ كَلِمَةَ ٱلَّذِينَ كَفَرُوا۟ ٱلسُّفْلَىٰ ۗ وَكَلِمَةُ ٱللَّهِ هِىَ ٱلْعُلْيَا ۗ وَٱللَّهُ عَزِيزٌ حَكِيمٌ

"If you do not help (your Leader), (it is no

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49 A part of a hadeeth collected by Ahmad in 'Virtues of the Companions' and Bukhari in 'Virtues of the Companions' from the narration of Abu Darda رضي الله عنه.

matter): for Allaah did indeed help him, when the Unbelievers drove him out: he had no more than one companion: they two were in the Cave, and he said to his companion, 'Have no fear for Allaah is with us': then Allaah sent down His peace upon him, and strengthened him with forces which ye saw not, and humbled to the depths the word of the Unbelievers. But the word of Allaah is exalted to the heights: for Allaah is Exalted in might, Wise."[50]

The point of reference in this verse is that Allaah –The Blessed and Exalted- said: **"the second of two"** So who was the second? Abu Bakr رضي الله عنه.

"They two were in the cave": He risked himself and he risked his life, he spent his money. And when the Messenger صلى الله عليه وسلم wanted to migrate the Quraish were determined to kill him or capture him or expel him or imprison him, Allaah –The Blessed and Exalted- allowed His Messenger صلى الله عليه وسلم to migrate. So he migrated. He صلى الله عليه وسلم said to Abu Bakr رضي الله عنه, 'Your Companionship.' Abu Bakr said to him: Are you migrating? He صلى الله عليه وسلم said: Yes. He said 'I would like your Companionship O Messenger of Allaah.' He said

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50 [Tawbah: 40]

'Companionship.' So he left migrating and he went in the direction of the south to the cave of Thawr. Wanting to hide from the enemy, he descended in to the cave. They (the Quraish) came seeking him and they stood at the mouth of the cave.

What has been narrated from Thabit from Anas رضي الله عنه, that Abu Bakr As-Siddiq رضي الله عنه spoke to the Messenger and said: I looked at the feet of the pagans at our heads while we were in the cave, I said: O Messenger of Allaah, if one of them were to look at his feet he would see us at his feet, so the Prophet صلى الله عليه وسلم said:

يَا أَبَا بَكْرٍ مَا ظَنُّكَ بِاثْنَيْنِ اللهُ ثَالِثُهُمَا

'O Abu Bakr, what do you think about two when Allaah is the third?'[51]

Meaning the third with help, protection, aid, and guidance. Allaah praised him in this verse. Thus this virtue Allaah – Azza wa Jal- has affirmed it in the Qur'aan for Abu Bakr رضي الله عنه. Are you not aware of what the Raafidah do? They turn it into defamation against Abu Bakr رضي الله عنه ! May Allaah's curse be upon them, there is no one with more animosity against the Companions than them.

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[51] Collected by Bukhari in 'al-Manaqib' & Muslim in 'Virtues of the Companions' & by Ahmad.

From the Virtues of Umar ibn Al Khattab رضي الله عنه :

From the virtues of Umar ibn Al Khattab, may Allaah be pleased with him, is that the Messenger of Allaah صلى الله عليه وسلم said:

إيها يا ابْنَ الْخَطَّابِ ، وَالَّذِي نَفْسِي بِيَدِهِ مَا لَقِيَكَ الشَّيْطَانُ قَطُّ سَالِكًا فَجًّا إِلا سَلَكَ غَيْرَ فَجِّكَ

Increase O Ibn Al-Khattab, by the One who has my soul in His Hand, Satan has never encountered you on a pathway except that he took a path other than your path.[52]

When the Shaytan would encounter Umar, the Shaytan would flee from him. This hadeeth was said in the context of what was narrated by Muhammad bin Sa'ad ibn Abi Waqqas from his father who said:

اسْتَأْذَنَ عُمَرُ رَحْمَةُ اللهِ عَلَيْهِ عَلَىٰ النَّبِيِّ صلى الله عليه وسلم وَعِنْدَهُ مِنْ نِسَاءِ قُرَيْشٍ يُكَلِّمْنَهُ وَيَسْتَكْثِرْنَهُ عَالِيَةً أَصْوَاتُهُنَّ عَلَىٰ صَوْتِهِ فَلَمَّا اسْتَأْذَنَ عُمَرُ رَضِيَ اللهُ عَنْهُ تَبَادَرْنَ الْحِجَابَ فَأَذِنَ لَهُ رَسُولُ اللهِ صلى الله عليه وسلم، فَدَخَلَ عُمَرُ وَرَسُولُ اللهِ صلى الله عليه وسلم يَضْحَكُ فَقَالَ : أَضْحَكَ اللهُ سِنَّكَ ، بِأَبِي وَأُمِّي أَنْتَ يَا رَسُولَ اللهِ، ثُمَّ أَقْبَلَ عَلَيْهِنَّ فَقَالَ : أَيْ عَدُوَّاتِ أَنْفُسِهِنَّ ، أَتَهَبْنَنِي وَلا تَهَبْنَ رَسُولَ اللهِ صلى الله عليه وسلم؟ قُلْنَ : نَعَمْ أَنْتَ أَفَظُّ وَأَغْلَظُ مِنْ

52 Collected by Ahmad, Bukhari in 'Virtues' & Muslim in 'Virtues of the Companions' from the hadeeth of Sa'eed bin Abee Waqqas رضي الله عنه.

رَسُولِ اللهِ صلى الله عليه وسلم فَقَالَ رَسُولُ اللهِ صلى الله عليه وسلم : «إِيهِ ابْنَ الْخَطَّابِ، وَالَّذِي نَفْسِي بِيَدِهِ مَا لَقِيَكَ الشَّيْطَانُ قَطُّ سَالِكًا فَجًّا إِلا سَلَكَ غَيْرَ فَجِّكَ».

'Umar bin Al-Khattab asked permission of Allaah's Messenger صلى الله عليه وسلم to see him while some Quraishi women were sitting with him and they were asking him to give them more financial support while raising their voices over the voice of the Prophet. When Umar asked permission to enter, all of them hurried to screen themselves, the Messenger of Allaah صلى الله عليه وسلم admitted Umar and he entered, while the Prophet was laughing. Umar said, 'May Allaah always keep you laughing, O Messenger of Allaah!' Then the Prophet صلى الله عليه وسلم said, 'I am astonished at these women who were with me. As soon as they heard your voice, they hastened to screen themselves.' Umar رضي الله عنه said, 'You have more right, that they should be afraid of you, O Messenger of Allaah!' And then he (Umar) turned towards them and said, 'O enemies of your souls! You are afraid of me and not of Allaah's Messenger صلى الله عليه وسلم ?' The women replied, 'Yes, for you are sterner and harsher than Allaah's

Messenger ﷺ.' The Messenger of Allaah ﷺ said, 'Increase, O Ibn Al-Khattab! By Him in Whose Hands my life is, whenever Satan sees you taking a path, he follows a way other than yours!'

The Arabic word: 'Al-Fuj': means a wide path, that it is possible for a thousand devils to walk on it. If the Satan saw him (Umar) he would flee from him, fearing him.

The Arabic word: 'Eehan': Meaning increase in your honor and nobility because this is what is requested for the Messenger of Allaah ﷺ as Allaah the Exalted said:

لِّتُؤْمِنُوا بِاللَّهِ وَرَسُولِهِۦ وَتُعَزِّرُوهُ وَتُوَقِّرُوهُ وَتُسَبِّحُوهُ بُكْرَةً وَأَصِيلًا

"In order that you (O men) may believe in Allaah and His Messenger, that you may assist and honor Him"[53]

Meaning the women raising their voices around him was in opposition to honor and nobility so the Prophet ﷺ said: Increase. Meaning this speech is in its proper place so give me more of it. The point is that this is a virtue for Umar, may Allaah be

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53 [Al-Fath: 9]

pleased with him. 'Satan has never encountered you on a pathway except that he took a path other than your path.'

In an authentic narration, a slave girl had made a vow. The Messenger of Allaah صلى الله عليه وسلم had gone out to one of the battles so she had vowed that if the Messenger of Allaah would return she would surely beat the Duff[54] and sing. Thus when the Messenger of Allaah صلى الله عليه وسلم returned, she said: O Messenger of Allaah verily I vowed that if Allaah made you safe I would beat the Duff for you and sing. He صلى الله عليه وسلم said: 'If you had vowed this, then fulfill your vow.' So she began hitting the Duff. Abu Bakr entered while she was beating the duff, Uthman entered while she was beating the Duff, Ali entered while she was beating the Duff, but when Umar entered, she put the Duff under her and sat on it. The Messenger of Allaah صلى الله عليه وسلم said:

'Verily Satan fears from you O Umar!'[55]

His virtues are many, may Allaah be pleased with him. From them is that the Messenger of Allaah صلى الله عليه وسلم saw the people presented to him while he was sleeping and they had on shirts. Some had on shirts that reached their chest, some had on shorter than that. Umar was

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54 T.N.: Duff – A musical instrument like a drum, tambourine without bells.

55 Collected by Ahmad & by Tirmidhi who said: 'The hadeeth is Hasan Saheeh. It was also collected by Ibn Hibban. Al-Albaani said: its Isnaad is good.

shown to the Messenger ﷺ and he had on a shirt that he was dragging along. They said: How did you interpret this O Messenger of Allaah? He said: 'Religious commitment.'[56]

Some people had (shirts) up to their chest, some to their breast, and like this, as for Umar, then al-Eemaan had covered him, completely رضي الله عنه.

What has been narrated from Az-Zuhri, from Hamza, from his father, that the Messenger of Allaah ﷺ said:

بينا أنا نائم شربت – يعنى اللبن – حتى أنظر إلى الرى يجرى فى ظفرى أو فى أظفارى ، ثم ناولت عمر. فقالوا فما أولته قال العلم

'While I was asleep, I dreamt that I drank (milk) until I could feel moisture coming out of my nails and then I gave it to Umar ibn al-Khattab.'

They asked, 'How do you interpret it, Messenger of Allaah?' He replied :

'Knowledge.'[57]

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56 Collected by Ahmad in 'al-Musnad', Bukhari in 'Virtues of the Companions' & Muslim in 'Virtues of the Companions' from the narration of Abu Sa'eed Al Khudri رضي الله عنه.

57 Collected by Ahmad, Bukhari in 'Virtues' & Muslim in 'Virtues of the Companions'

Therefore the Messenger صلى الله عليه وسلم testified for him having strong religious commitment and bore witness for him that he had knowledge, may Allaah be pleased with him.

What is narrated from Abu Huraira, may Allaah be pleased with him, from the Prophet صلى الله عليه وسلم, that he said:

جعل الحق علىٰ لسان عمر وقلبه

'The truth has been placed upon Umar`s tongue and heart.'[58]

What is narrated from As-Sha'abi from Wahab As-Suwai he said:

قال خطبنا عليٌّ رضي الله عنه فقال : من خير هذه الأمة بعد نبيها؟ فقلت: أنت يا أمير المؤمنين. قال لا، خير هذه الأمة بعد نبيها أبو بكر ثم عمر رضي الله عنه وما نبعد أن السكينة تنطق علىٰ لسان عمر رضي الله عنه.

'Ali رضي الله عنه address us and said: 'Who is the best of this nation after its Prophet?' I said you O leader of the faithful. He said: No. The best of this nation after its Prophet is Abu Bakr, then Umar,

58 Collected by Imam Ahmad in 'al-Musnad' & in 'Virtues of the Companions' & its chain is Hasan & this hadeeth was narrated by Abu Huraira, Ibn Umar & Abu Dharr رضي الله عنهم together with an exact wording and meaning.

may Allaah be pleased with him. We did not see it as farfetched that tranquility was spoken on the tongue of Umar رضي الله عنه. [59]

What is narrated by Ibn Abi Malika that he heard Ibn Abbas saying:

وضع عمر علىٰ سريره ، فتكنفه الناس يدعون ويصلون قبل أن يرفع ، وأنا فيهم، فلم يرعنىٰ إلا رجل آخذ منكبىٰ ، فإذا علىٰ فترحم علىٰ عمر ، وقال ما خلفت أحدا أحب إلىٰ أن ألقىٰ الله بمثل عمله منك ، وايم الله ، إن كنت لأظن أن يجعلك الله مع صاحبيك ، وحسبت أنىٰ كنت كثيرا أسمع النبىٰ صلى الله عليه وسلم يقول ذهبت أنا وأبو بكر وعمر ، ودخلت أنا وأبو بكر وعمر ، وخرجت أنا وأبو بكر وعمر

'Umar ibn al-Khattab had been placed on his bed (when he was dying), and the people gathered around him to supplicate and pray for him before he was taken up. I was among them. I was startled when a man took hold of my shoulders, and it was 'Ali ibn Abi Talib. He asked for mercy for Umar and said, 'You have not left behind anyone I would prefer to encounter with the like of your actions. By Allaah, I used to think that Allaah would put you with your two Companions. I reckoned this as

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59 Collected by Imam Ahmad in 'Virtues of the Companions'.

I had often heard the Messenger of Allaah صلى الله عليه وسلم say many times, 'I and Abu Bakr and Umar went...' and 'I and Abu Bakr and Umar entered...' and 'I and Abu Bakr and Umar left.[60]

Ali رضي الله عنه recognized that he would be with his two Companions in the grave and in Paradise, and this is an acknowledgment from Ali رضي الله عنه, for the excellence of Umar, rather, for the excellence of Abu Bakr, I will mention the virtues of them both.

Ali's preference for Abu Bakr and Umar:

Abu Juhayfa narrated from Ali a narration from many chains: that Ali, may Allaah be pleased with him said:

يا أبا جحيفة، ألا أخبرك بأفضل هذه الأمة بعد نبيها؟ قال: قلت: بلىٰ- قال: ولم أكن أرىٰ أن أحداً أفضل منه- قال: أفضل هذه الأمة بعد نبيها أبو بكر، وبعد أبي بكر عمر، وبعدهما آخر ثالث. ولم يسمه

'O Abu Juhayfa, shall I not inform you of the best of this nation after its Prophet?' I said: 'Certainly. He said: And I had not viewed anyone as better than him. He continued: The best of this nation

60 Collected by Ahmad, Bukhari in 'Virtues' & Muslim in 'Virtues of the Companions'.

after its Prophet is Abu Bakr then Umar رضي الله عنهما , and after them is a third that he did not name.

What is narrated from Oun ibn Abi Juhayfa that he said:

كَانَ أَبِي مِنْ شُرَطِ عَلِيٍّ رضي الله عنه وَكَانَ تَحْتَ الْمِنْبَرِ فَحَدَّثَنِي أَبِي أَنَّهُ صَعِدَ الْمِنْبَرَ يَعْنِي عَلِيًّا رضي الله عنه فَحَمِدَ اللهَ تَعَالَىٰ وَأَثْنَىٰ عَلَيْهِ وَصَلَّىٰ عَلَىٰ النَّبِيِّ صلى الله عليه وسلم وَقَالَ خَيْرُ هَذِهِ الْأُمَّةِ بَعْدَ نَبِيِّهَا أَبُو بَكْرٍ وَالثَّانِي عُمَرُ رضي الله عنه وَقَالَ يَجْعَلُ اللهُ تَعَالَىٰ الْخَيْرَ حَيْثُ أَحَبَّ

'My father was from the guards of Ali, may Allaah be pleased with him, and he was beneath the Minbar, my father told me that Ali ascended the Minbar praised and glorified Allaah, sent salutations upon the Prophet صلى الله عليه وسلم and then said: the best of this nation after its Prophet is Abu Bakr and the second is Umar رضي الله عنه and he said, Allaah will put good wherever He loves.'

See these narrations in the 'Musnad' of Imam Ahmad.

What is narrated from Muhammad ibn al-Hanafiyyah that he said: I said to my father (Ali): which of the people is the best after the Messenger of Allaah صلى الله عليه وسلم ? He said: Abu Bakr, I said and then who? He said: And then Umar. And I was afraid that he would say Uthman, so I said: And then you? He said: I am no more than a

man from among the Muslims.'[61]

He was not a deity like the Raafidah and Baatiniya say! I am no more than a man from among the Muslims. Ali رضي الله عنه recognized the virtue of his two brothers and their status, and that they were better than him. The Ummah has an order concerning the best of people after the Messenger of Allaah; Abu Bakr, then Umar, then Uthman, then Ali, may Allaah be pleased with them all. And there was a difference of opinion concerning giving preference to Ali over Uthman or giving preference to Uthman over Ali, then the people of the Sunnah agreed to this order: Abu Bakr, then Umar, then Uthman, then Ali, he is the fourth. They are the rightly guided Khulafa, and they are the best of the ten-promised Paradise. And they are better than the rest of the Companions رضي الله عنهم. And you have come to know the virtue of the least of the Companions رضي الله عنهم, so how about the virtue of the highest of them, and they are these four rightly guided Khulafa, may Allaah be pleased with them.



61 Collected by Bukhari.

From the Virtues of Uthman رضي الله عنه :

That which Bukhari has narrated: Abdaan said: My father narrated to me from Shuba from Abi Ishaq from Abu Abdur Rahman: that when Uthman was under siege he looked down upon them and said:

أَنْشُدُكُمْ بِاللهِ ، وَلا أَنْشُدُ إِلا أَصْحَابَ رَسُولِ اللهِ صلى الله عليه وسلم، أَلَسْتُمْ تَعْلَمُونَ أَنَّ نَبِيَّ اللهِ صلى الله عليه وسلم قَالَ : مَنْ حَفَرَ بِئْرَ رُومَةَ فَلَهُ الْجَنَّةُ فَحَفَرْتُهَا أَلَسْتُمْ تَعْلَمُونَ أَنَّهُ عَلَيْهِ السَّلامُ ، قَالَ : مَنْ جَهَّزَ جَيْشَ الْعُسْرَةِ فَلَهُ الْجَنَّةُ فَجَهَّزْتُهُمْ فَصَدَّقُوهُ بِمَا قَالَ

I implore you by Allaah did you not know that the Prophet said: whoever digs the well of Roomah will have Paradise, so I dug it. Did you not know that he said: Whoever prepares the army (that went to Tabouk) will have Paradise, so I prepared it. Therefore, they believed him in what he said.[62]

Al-Bukhari, may Allaah have mercy upon him said: The Prophet said: **"whoever digs the well of Roomah will have Paradise"**. So Uthman dug it. And he صلى الله عليه وسلم said: **"Whoever prepares the army (for Tabouk) will have Paradise"**, so Uthman prepared it;

62 Collected by Bukhari.

he mentioned them before the hadeeth.[63]

Imam Ahmad said in his 'Musnad': Abu Qattan narrated to us, that Yunus narrated to us, - meaning Ibn Abu Is'haq from his father from Abu Salamah bin AbdurRahman who said: 'Uthman looked down from the palace the day he was under siege so he said raising his voice: 'I ask for Allaah's sake, who witnessed the Messenger of Allaah صلى الله عليه وسلم on the day of Hira when the mountain shook, so he kicked it with his foot and said: 'Be still Hira, because there is only on you a Prophet, one who is truthful, and a martyr, while I was with him.' So the men bore witness.

Uthman said: 'I ask for Allaah's sake, who witnessed the day of the pledge of Ridwaan when he sent me to the Mushrikoon, to the people of Makkah, he صلى الله عليه وسلم said: **'this is my hand and this is the hand of Uthman, so give me the pledge.'** So the men bore witness.

Uthman said: 'I ask for Allaah's sake, who witnessed the Messenger of Allaah صلى الله عليه وسلم saying: **'Whoever expands the Masjid, for us with his house, will have a house in Paradise.'** So I took from my wealth and expanding the Masjid. So the men bore witness.

Uthman said: 'I ask for Allaah's sake, who witnessed the Messenger

63 Collected by Bukhari in his 'Saheeh'.

of Allaah صلى الله عليه وسلم on the day of the expedition to Tabuk say: **'Who will spend today, charity that will be accepted.'** So I prepared for him half of the army from my wealth. So the men bore witness.

'I ask for Allaah's sake, who witnessed the well of Roomah, its water was sold to the wayfarer, so I purchased it from my wealth for the wayfarer, so the men bore witness.'[64]



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64 Collected by Tirmidhi in 'Seerah' from the way of Abu Is'haq from Abu Abdur-Rahman Sulami, & Tirmidhi said 'This hadeeth is Hasan Saheeh Ghareeb from this chain from the hadeeth of AbdurRahman from Uthmaan.' It was also collected by Nisa'ee in 'al-Ahbaas' in 'Waqf al-Masajid' from the hadeeth Abu Is'haq from Abu Salmah & narrated from the hadeeth of al-'Ahnaf bin Qays, and from the hadeeth of Thamamah bin Hazn al-Qushayri & al-Albaani authenticated it in his comments on Sunnan Nisa'ee.

From the Virtues of Ali رضي الله عنه

Bukhari may Allaah have mercy upon him said: The Prophet صلى الله عليه وسلم said to Ali:

أنت مني وأنا منك

'You are from me and I am from you.'[65]

And Umar رضي الله عنه said: The Messenger of Allaah passed away while he was pleased with him.

And what is narrated from Sahl bin Sa'ad رضي الله عنه, that the Messenger of Allaah صلى الله عليه وسلم said:

لأُعْطِيَنَّ الرَّايَةَ غَدًا رَجُلا يُفْتَحُ عَلَىٰ يَدَيْهِ فَبَاتَ النَّاسُ لَيْلَتَهُمْ أَيُّهُمْ يُعْطَىٰ فَغَدَوْا كُلُّهُمْ يَرْجُوهُ فَقَالَ أَيْنَ عَلِيٌّ فَقِيلَ يَشْتَكِي عَيْنَيْهِ فَبَصَقَ فِي عَيْنَيْهِ وَدَعَا لَهُ فَبَرَأَ كَأَنْ لَمْ يَكُنْ بِهِ وَجَعٌ فَأَعْطَاهُ الراية . فَقَالَ : أُقَاتِلُهُمْ حَتَّىٰ يَكُونُوا مِثْلَنَا ؟ فَقَالَ : انْفُذْ عَلَىٰ رِسْلِكَ حَتَّىٰ تَنْزِلَ بِسَاحَتِهِمْ ، ثُمَّ ادْعُهُمْ إِلَىٰ الإِسْلامِ ، وَأَخْبِرْهُمْ بِمَا يَجِبُ عَلَيْهِمْ ، فَوَاللهِ لأَنْ يَهْدِيَ اللهُ بِكَ رَجُلا خَيْرٌ لَكَ مِنْ أَنْ يَكُونَ لَكَ حُمْرُ النَّعَمِ .

The Prophet صلى الله عليه وسلم said on the day of Khaybar: 'Tomorrow I will give the banner to a man at

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65 Kitab al-Manaqib, in the biography of Ameer-ul-Mumineen Ali bin Abi Talib رضي الله عنه.

whose hands victory will come.' The people spent that night wondering which of them would be given the banner and all of them were hoping for it. Then the Prophet صلى الله عليه وسلم said, 'Where is 'Ali ibn Abi Talib?' It was said, 'His eye is hurting O Messenger of Allaah.' The Prophet صلى الله عليه وسلم said: 'Bring him to me.' When he came he صلى الله عليه وسلم spat in his eyes and made Dua for him, and he was healed, as if there had not been anything wrong with him. Then he gave him the flag and he ['Ali] said: 'O Messenger of Allaah shall I fight them so that they will be like us?' He said: 'Go ahead, until you reach their encampment, then call them to Islaam and tell them what they are obliged to do, for by Allaah if Allaah were to guide a man at your hands that would be better for you than having red camels [the best kind].' [66]

There are virtues for Zubair رضي الله عنه. And there are virtues for Sa'ad, رضي الله عنه, and there are virtues for the remaining ten promised Paradise, may Allaah be pleased with them. As for the general virtue

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66 Collected by Ahmad in 'al-Musnad', Bukhari in 'al-Munaqib' & Muslim 'Virtues of the Companions'.

then I have mentioned it for you, and I will stop with this amount and encourage you to read the authentic books of the Sunnah, the encyclopedia and the books of narrations. So have a concern with the Companions of Muhammad صلى الله عليه وسلم. They have been written about, and I have decided to write a book about them InshaAllaah, I will extract from the Book of Allaah and the Sunnah of the Messenger of Allaah صلى الله عليه وسلم, because there are verses that are good in testifying to their virtue that I have not seen being mentioned, so they will be content with their faith InshaAllaah, that this is proof of the merits and virtue of the Companions.

I ask Allaah –The Blessed and The Exalted- to make us from their beloved and their followers, and from those who follow their methodology. We ask Allaah –The Blessed and The Exalted- to gather us with them, with the Prophets, the truthful, the martyrs and the righteous, and what a good group to be gathered with.



Questions & Answers

Question 1:

What is the ruling on cursing the Companions, may Allaah be pleased with them, and is it considered disbelief or is it considered a sin?

Answer:

This is a matter that has been researched by the scholars. Shaykh of Islaam Ibn Taymiya رحمه الله authored a book: 'As-Saarim Al Maslool fee Shatim Ar-Rasool'. Included in this is a chapter concerning the Companions, may Allaah be pleased with them.

Al-Qaadi Iyaad and others spoke about this affair. Some of the people make Takfeer of the one who insults Abu Bakr and Umar, and some of them make Takfeer one the one who makes Takfeer on Abu Bakr and Umar. And some of them do not make Takfeer except upon the one who makes Takfeer on the majority of the Companions. If a person makes Takfeer on the majority of the Companions, most of them or accuses them of hypocrisy or apostasy, then he is a disbeliever. This view was preferred by Shaykh of Islaam Ibn Taymiya رحمه الله he said, whoever doubts about him being a disbeliever is a disbeliever. The one who declares the Companions

to be disbelievers or most of them, then you have doubt about him being a disbeliever then you would be a disbeliever in the view of Shaykh of Islaam Ibn Taymiya. And there has been a consensus from a number of the scholars that the one who makes Takfeer of Aisha رضي الله عنها or slanders her is a Kaffir by the consensus. The one who insults the wives of the Messenger of Allaah or accuses them of adultery then he is a disbeliever according to the most correct opinion; making their ruling the same of Aisha رضي الله عنها. Shaykh of Islaam Ibn Taymiya gives good detail in this affair that I mentioned to you, thus go review it, may Allaah bless you.

Question 2:

What is the position of the Muslim with the callers who are lenient with those who insult the Companions; may Allaah be pleased with them?

Answer:

This is a trial the Muslims have been afflicted with. Some of the people call to nearness with the Raafidah. The Raafidah are not gotten close to. They have their own ideology, and they alter it and they establish centers for it. And their goals are to transform the Islaamic world to the disbelieving methodology of the Raafidah. Their goal is not to rectify with the Muslims and to renounce some things, their goal is to enter the Muslims into becoming Raafidah,

and this is a plan from their plots. And they declare the Muslims to be disbelievers and they make Takfeer on the Companions, they make Takfeer on the Muslims, deem their blood and wealth to be permissible. This is present in their books and verdicts; they do not waver concerning making Takfeer of Ahlus Sunnah. Rather they are more disbelieving than the Jews and the Christians according to the Raafidah. How can we fraternize with them and how can we say, they are our brothers!!

This ideology is deeply rooted in the core of some of the writers and politicians. There has emerged this direction to closeness in the lands of the Sunnah, not in Iran, but in the lands of the Sunnah. This direction is being financed by the Raafidah. One of the writers had some amazing writings, but when his book came to speak about the Raafidah, behold it was overlooking, empty speech. Rather he says: our brothers giving them friendship. So one of the students was tasked with asking him, he came to teach at Umm al-Qura university so he was asked about the Raafidah. So he said to him: They are our brothers, the difference between us and them is that we say Abu Bakr and Umar, and they say Ali. The student said: O Shaykh they make Takfeer of the Companions. He said: no this is a lie.

Therefore these are the ones who call the Muslims to become close with the Raafidah, they defend the Raafidah more than the Raafidah defend themselves. They deceive more than the Raafidah

deceive. The Raafidah say the Qur'aan has been distorted and they insult the wives of the Messenger صلى الله عليه وسلم and they say Abu Bakr and Umar are Qaaroon and Hamaam. They say Abu Bakr will be more severely punished then Iblis. This is a slander in the Tafsir of their Imam Al-Qaumi, it is: Verily Iblis will come on the Day of Judgment with seventy fetters and seventy shackles then he will see Abu Bakr and he will have upon him one hundred and twenty fetters and one hundred and twenty shackles so he will say: How is this when I misled mankind from the beginning to the end and this is my punishment and you are more severely punished than me? He said: Verily I opposed the Imamate!!

The Imamate was invented by Ibn Saba, it has not place in Islaam. The Imamate of the people of the household of the Prophet, and they are obeyed, and to acknowledge them is obligatory, friendship and animosity is based on them. This foundation is from Ibn Saba and it was further advanced by the Raafidah. Why the animosity towards Abu Bakr? Because in their estimation he wrongfully took away the right of Ali. Ali did not have a right (to the leadership) and if he would have had a right he would have fought for it. The right to the leadership after the Messenger of Allaah صلى الله عليه وسلم belonged to Abu Bakr because there were indications and some of them considered them as text showing that the leadership after him belonged to Abu Bakr رضي الله عنه. Ali gave him the pledge of allegiance and the

Companions gave him the pledge while Ali was with them. Umar appointed six, and the six chose one from among them; Uthman. And the first person to give Uthman the pledge of allegiance was Ali رضي الله عنه.

Ali رضي الله عنه had nothing for the Companions except love and honor, and preference. There was no animosity, no differing, nothing. These lies and untruths were only created by the Raafidah. The Raafidah did to the Companions of Muhammad رضي الله عنهم that which even the Jews and Christians did not do, how can we befriend them? How can we say they are our brothers when they make Takfeer of us and make Takfeer of the Companions and make Takfeer of the wives of the Messenger صلى الله عليه وسلم ?!! And they say the Qur'aan is distorted!! They purposely distort the Qur'aan then they say the Companions distorted it and we have come across their defects, plots and lies.

Question 3:

Some derogatory terms concerning the Companions of the Messenger صلى الله عليه وسلم, are being it is spreading on a website from the Internet websites and are being attributed to you, so we hope from you clarity in this affair?

Answer:

This is a very dangerous group, its Dawa, its movements, and its activity is based upon lies, betrayal and deception. They leave

alone the Raafidah, Christians, and Jews, and they shine the spotlight on Rabia', as it is said. Lies, and falsehood, and how much have they lied, and how much have they invented, may Allaah's curse be upon them, how they are deluded away from the truth, by Allaah they leave the Raafidah alone. I remember I wrote some words were I defended the Messenger of Allaah ﷺ and they want to distort it. They have not left a tape in which I am fighting the people of innovation except that they went and distorted it, and altered it, and changed it, and they do their exploits. They have no enemy except for Rabia'. The one who defends the Companions, and fights desperately for them, and he has authored works in defense of them (against) the abuses of Sayyid Qutb concerning the Companions of the Messenger of Allaah ﷺ, exposing the falsities of the Shia, and aiding the Book of The All-Mighty The Enforcer, and the noble Companions. And Rabia' defends the Imaams of hadeeth and he commends their virtue, may Allaah be pleased with them. He writes books, and speaks in his lessons and gatherings... even the people wicked know this, but they want to distort the reputation of Rabia' and they want for the people to flee from his Manhaj and his authored works that are based upon the Book of Allaah and the Sunnah of His Messenger ﷺ, as it relates to the Aqeedah, Manhaj, calling to honoring the Companions, and defending them, and to honoring the Salaf and the Imaams.

The Raafidah insult the Imaams of the Sunnah and they insult the present day scholars of the Sunnah. They insult the scholars of Jarh wa Tadeel. They mislead and alter the speech from it context. And we advise them but they do not listen and they persist in their falsehood and they take revenge with these methods. These are plots and lies, we do not lie, we cultivate upon the truth, but as for them, their Dawa is based upon lies. This group, by Allaah, they began with attacking Ibn Taymiya, by Allaah they would become enraged if Ibn Taymiya was praised and they preferred their leader Al-Hadaad over Ibn Taymiya, and he (Al-Hadaad) is ignorant, a liar, and oppressive. I confirmed his lies, and they have a new leader who is more of a liar than the first. They are attached to him and they have no interest except in defending him. Defending him with lies, not defending the Messenger of Allaah, nor the Companions, only war against Ahlus Sunnah. The people of the Sunnah currently present in the east and west of the earth have no value to them at all. They attach lies to two or three Shaykhs, forging statements they did not say, and if they did hear it they would deny it. This is to make the people believe, that these two Shaykhs or three Shaykhs are with them, but they are not with them, and they do not even know them, they are not familiar with them. They are conspirators, and I have openly said I do not see it as farfetched that there are among their midst the Baatiniya and Raafidah; because their methods do not resemble the methods of the Muslims, it resembles the methods of the Baatiniya, who are

they ? You do not know who your opponent is. One will appear, and when he appears you know his lies and deceit and his 'Aqeedah and his Minhaj, and if he conceals himself it becomes known that he is a liar and deceiver. They are deceivers, we do not pursue them, we pure the one who reveals his head then we hit it. I have not seen any more evil, vile, and lowly then this group, by Allaah. Perhaps the Raafidah are embarrassed by them, they have no manner or character. The Qur'aan is filled with manners and character and the Sunnah is filled with this. The life of the Muslim is filled with manners, shyness, and character; they do not have any of this at all. They do not have mercy upon the young and they do not respect the elder, they war against Ahlus Sunnah with lies and deception. They did not leave alone Ibn Uthameen, nor al-Albaani, nor Ad- Dhahabi, nor Ibn Taymiya. They started with Ibn Al-Qayyim, they started with Ad-Dhahabi, they started with Ibn Abi al-Izz; this is the path they are on, rather they increased in evil. And if you ask them they say: We are not Hadaadis. The Baatini will perhaps acknowledge that he is a Baatini but they will not acknowledge it; a path with the highest extent of filth. So we left them for months, perhaps since the middle of Muharram, and Allaah knows best, until just a few days ago, and behold they declare us to be disbelievers. Is there a scholar who has declared Rabia' and Ubakaan and An-Najmi to be disbelievers? They are hidden Takfeeris, and it is not farfetched that they have Baatinis in their midst. Ibn Taymiya said: 'There is not a misguided group

except that they have among them hypocrites.'

Hypocrisy was not specific to the time of the Messenger of Allaah ﷺ, hypocrisy is present in the groups throughout history. I believe the most evil of hypocrites are in this group. Now the people of innovation and misguidance are cooperating with them and this cooperation is proof that they are a misguided sect. It is from the greatest proofs that the people of innovation and misguidance are cooperating with them. By Allaah, I was defending the Messenger of Allaah ﷺ so they criticized my books. How much have I devoted to Umar and his great status and his vast virtue رضي الله عنه, and the Companions and their virtue and merits, how much do I defend them and defend the Imaams of hadeeth. And they say: he (Rabia') has insulted the Companions, he insulted the Prophets, he insulted Allaah; there is no one viler than them.

By Allaah, I refuted the Raafidah, and they did not respond with any of these false, evil charges. I refuted the extreme Soofees and they did not respond with any of these charges. I refuted the extreme groups of Hizbiya and they did not respond to me with anything of these charges, ever. They will either remain silent or they will debate you, like a debate of a person with manners. As for them, then there is none more evil than them in terms of manners. So I warn you from them wherever you may be, because verily they are the lowliest, evilest, and filthiest group.

Verily our Lord surely answers the supplication.

And may praise and peace be upon our Prophet Muhammad and upon his Family and his Companions.



Glossary

A

'Aqeedah: Belief.

'Alayhis-salām: "may Allāah protect and preserve him." It is said after the name of a Prophet of Allāah or after the name of an Angel.

'Arsh: Throne of Allāh

'Asr: the afternoon Prayer.

Āhād: a narration that has not reached the level of mutawātir.

Ahādīth: see hadīth.

Ahlus Sunnah: The people of Sunnah

al-Eemaan: faith, to affirm all that was revealed to the Prophet.

Ansār: "helpers;" the Muslims of al-Madīnah who supported the Muslims who migrated from Makkah.

Ansār: "helpers;" the Muslims of al-Madīnah who supported the Muslims who migrated from Makkah.

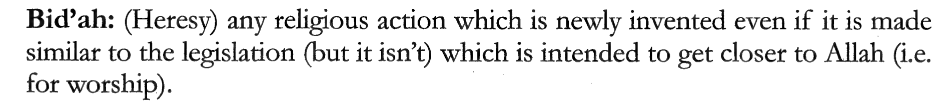
Awliyā': see Walī.

Āyah: (pl. āyāt) "sign," a verse of the Qur'āan.

B

Baatiniya: A deviated sect, with an evil belief.

Badr: The place where the first battle in Islaam took place.



Bid'ah: (Heresy) any religious action which is newly invented even if it is made similar to the legislation (but it isn't) which is intended to get closer to Allah (i.e. for worship).

Burāq: An animal bigger than a donkey and smaller than a horse on which the Prophet went for the *Mi'rāj*.

D

Dā'ī: one engaged in *da'wah*, caller.

Da'aef: "weak," unauthentic narration.

Da'wah: invitation, call to Allāh.

Dawa: invitation, call to Allaah

Dīn: a completed way of life prescribed by Allāh.

Dhikr: (pl. *adhkār*) remembrance of Allāh with the heart, sayings of the tongue and actions of our limbs.

Dua': Supplicating

Duff: A musical instrument like a drum, tambourine without bells.

E

Eeman: faith, to affirm all that was revealed to the Prophet.

F

Fāhish: one who uses foul language.

Fard Kifāyah: collective obligation - if fulfilled by a part of the community then the rest are not obligated.

Fatwā: (pl. *fatāwā*) religious verdicts.

Faqīh: A Scholar who can give religious verdicts.

Fiqh: Islāmic jurisprudence, understanding.

Fitnah: (pl. *fitan*) Trials, persecution, conflicts and strife.

Fitrah: the natural disposition that one is born upon.

G

Ghulū: going to an extreme.

Ghusl: A ceremonial bath necessary for the one who is in a state of *Janābah.*

H

Hadīth: (pl. *ahādīh*) the saying, actions and approvals narrated from the Prophet.

Halāl: lawful.

Hanīf: pure Islāmic Monotheism (worshipping Allāh alone and nothing else).

Harām: unlawful and forbidden.

Hasan: fine, good; a term used for an authentic *hadīth*, which does not reach the level of *Sahīh.*

Harj: killing.

Al-Harūriyyah: an especially un-orthodox religious sect that branched off from the *Khawārij.*

Hijrah: migration from the land of *Shirk* to the land of Islām.

Hizbiya: Partisanship

Hoori Ayn: Maidens of Paradise.

Hukm: a judgment of legal decision (especially of Allāh).

I



'Ibādah: worship, worship of Allāh.

Iblis: Shaytaan, Satan.

Ihsān: worshipping Allāh as though you see Him. However, since you cannot see Him, then know that He sees you.

Ijmā': consensus, a unified opinion of Scholars regarding a certain issue.

Ijtihād: exertion of effort; the process of arriving at a reasoned decision by a Scholar on an issue.

Imām: leaders; leaders in Prayer, knowledge in *fiqh*, leader of a state.

Injil: The holy book of the Christians, the new Testament.

InshaAllaah: Means: 'If Allaah wills' used for intending to perform any action in the future.

Isnād: the chain of narrators linking the collector of the saying to the person quoted.

Istikhārah: a Prayer consisting of two units (*rak'ah*) asking Allāh for guidance.

Istiwā: ascending; the ascending of Allāh above the Throne (in the manner that befits His Majesty).

J

Jahmiyah: (Jahmites) A deviant sect that negate all of Allah's names and attributes. They erroneously believe that the Qur'an is created.

Janābah: state of a person after having sexual intercourse or sexual discharge.

Janāzah: (pl. *janā'iz*): Funeral.

Jihād: striving, struggling, and fighting to make the Word of Allāh supreme.

Jumu'ah: Friday.

Jinn: invisible creation, created by Allāh from smokeless fire.

Junub: a person who is in the state of *janābah.*

K

Ka'bah: a square stone building in *al-Masjidul-Haram* (the great mosque in Makkah which Muslims go to for pilgrimage and which all Muslims direct their face in Prayer).

Al-Kabā'ir: the major sins.

Khārijī (Kharijite): (pl. *Khawārij*): those who declared that a Muslim becomes a disbeliever due to committing a major sin alone.

Khalīfah: (pl. *khulafā'*): the head of the Islāmic government to whom the oath of allegiance is given.

Khilāfah: an Islāmic state.

Khutbah: (person *khatīb)*, religious talk (sermon).

Kufr: (person *kāfir*) act of disbelief in the Religion of Islām.

Kuffar: the Non-Muslim.

M

Madhhab: position or opinion of a Scholar; school of Islāmic Jurisprudence.

Makrūh: not approved of, undesirable from the point of view of Religion, although not punishable.

Manhaj: way; method; methodology.

Marfū': raised; a narration attributed to the Prophet.

Masjid: mosque.



Mawbiqāt: great destructive sins.

Mawdū': fabricated; spurious; invented (narration).

Mawqūf: stopped; a narration from a Companion (not going back to the Prophet.

Mawsūl: "connected;" a continuous *isnād* (can be narrated back to the Prophet.

Minbar: the raised platform from where the Imam delivers the Friday Khutbah.

Mount Uhud: A well-known mountain in al-Madīnah. One of the greatest battles in Islāmic history came at its foot. This is called Ghazwah Uhud.

Mudallis: one who practices *tadlīs*.

Muhājir: (pl. *muhājirūn*, *muhājirīn*) one who migrated from the land of the disbelievers to the land of the Muslims for the sake of Allāh.

Muhaddith: scholar of the science of *hadīth*.

Muftī: one who gives *fatāwā*.

Mujāhid: (pl. *mujāhidūn*): a Muslim warrior in *Jihād*.

Mujtahid: one who is qualified to pass judgment using *ijtihād*.

Munkar: "rejected;" a narration which is un-authentic itself and contradicts and authentic narrations.

Muqallid: one who practices *taqlīd (unlawful blind following)*.

Murji'ah: A defiant sect that actions do not effect Faith

Mushrik: (pl. *mushrikūn*) polytheists, pagans and disbelievers in the oneness of Allāh and His Messenger.

Mustahabb: recommended; an action if left it is not punishable and if done it is reward able.

Muttaqūn: those who are pious.

Mu'tazilah: (Mutazilites): a deviant sect based on speculative theology and philosophy; leading them to erroneously claim that the Qur'an is created. They negate Allah's attributes

Mutawātir: a *hadīth*, which is narrated by a very large number of narrators, such that it cannot be supported that they all agreed upon a lie.

Muwahhid: (pl. *muwahhidūn*) one who unifies all of his worship and directs it to Allāh alone.

N

Nāfilah: (pl. *nawāfil*) Optional practice of worship.

Niyyah: intention from the heart.

Nusuk: a sacrifice.

Q

Qadar: Divine pre-ordainment; that which Allāh has ordained for his creation.

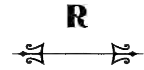
Qiblah: the direction the Muslims face during Prayer.

Qiyās: analogical deduction of Islāmic laws. New laws are deduced from old laws based upon similarity between their causes.

Qunūt: "devotion;" a special supplication while standing in the Prayer.

Quraysh: one of the greatest tribes in Arabia in the pre-Islāmic period of Ignorance. The Prophet belonged to this tribe.

R

Raafidah: the correct title for the extreme Shī'ah. Those who bear malice and grudges against the noble Companions  to the extent that they declare

them to be apostates. They also hold that the Qur'ān which the Muslims have is neither complete nor preserved from corruption.

Rāfidī: the correct title for the extreme *Shī'ah*. Those who bear malice and grudges against the noble Companions to the extent that they declare them to be apostates. They also hold that the *Qur'āan* which the Muslims have is neither complete nor preserved from corruption.

Ramadān: the ninth month of Islāmic calendar, in which Muslims observe fasting.

S



Sahābah: Muslims who met the Prophet believing in him and died believing in him.

Sahīh: authentic, the highest rank of classification of authentic *ahādīth.*

Salaf/Salafus-Sālihīn: pious predecessors; the Muslims of the first three generations: the companions, the successors and their successors.

Salafī: one who ascribes oneself to the *Salaf* and follows their way.

Seerah: the life story of the Prophet.

Sharī'ah: the divine code of law of Islām.

Shawwāl: the month after *Ramadān.*

Shaytān: Satan

Shī'ah: (see *Rāfidī*) a collective name for various sects claiming love for *Ahlul-Bayt.*

Shirk: associating partners with Allāh directly or indirectly; compromising any aspects of *Tawhīd.*

Soofees: A deviated sect of Muslims who have the wrong beliefs and wrong spiritual practice.

Sūrah: a chapter of the *Qur'ān.*

Sunnah: "example, practice;" the way of life of the Prophet consisting of his words, actions and silent approvals. The *Sunnah* is contained in various *ahādīth.*

T

Tābi'ī: (pl. *tābi'īn*) the generation that came after the Companions of the Prophet.

Tafseer: explanation of the *Qur'ān.*

Tāghūt: anything worshiped other than the real God (Allāh) (i.e. false deities).

Tahajjud: voluntary, recommended Prayer between the compulsory prayers of *'Ishā 'and Fajr.*

Takfeer: Excommunicating Muslims & declaring them to be non-Muslims.

Takhrīj: to reference a *hadīth* to its sources and analyze its i*snāds.*

Taqlīd: blind following; to follow someone's opinion (*madhhab*) without evidence.

Taqwā: acting in obedience to Allāh, hoping for His mercy upon light from Him and *taqwā* is leaving acts of disobedience, out of fear of Him, upon light from Him.

Taurat: The holy book of the Jews, the Old Testament.

Tarjamah: notes about a reporter of *hadīth.*

Tawwāf: the circumambulation of the *ka'bah.*

Tawheed: Islāmic Monotheism. The Oneness of Allāh. Believing and acting upon His Lordship, His rights of Worship and Names and Attributes.

U

Uhud: A well-known mountain in al-Madīnah. One of the greatest battles in Islāmic history came at its foot. This is called *Ghazwah Uhud.*

'Ulamā': (singular: *'ālim*) scholars.

Umm: mother of, used as an identification.

Ummah: "nation", the Muslims as a whole.

'Umrah: a visit to Makkah during which one performs the *tawwāf* around the *Ka'bah* and the *Sa'ī* between *as-Safā* and *al-Marwah*. It is called the lesser *Hajj*.

Usūl: the fundamentals.

W

Wahyī: the revelation or inspiration of Allāh to His Prophets.

Wahdatul-Wujūd: the belief that everything in existence is in fact Allāh. This deviant belief is held by many *Sūfīs*.

Wakīl: disposer of affairs.

Witr: "odd;" the last Prayer at the night, which consists of odd number of *raka'āt* (units).

Walīmah: the wedding feast.

Wasīlah: the means of approach or achieving His closeness to Allāh by getting His favours.

Wudū': an ablution (ritual washing) that is performed before Prayer and other kinds of worship.

Y

Yaqīn: perfect absolute faith.

Yathrib: one of the names of al-Madīnah.

Z

Zakāt: charity that is obligatory on everyone who has wealth over and above a certain limit over which a year has passed (2.5% of saved wealth).

Zakātul-Fitr: an obligatory charity by the Muslims to be given to the poor before the Prayer of *'Īdul-Fitr.*

Zamzam: the sacred water inside the *haram* (the grand mosque) at Makkah.

Zanādiqah: (sl: zindeeq) atheists, heretics.



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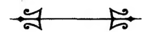
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